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NOTES ON SIR GAWAIN AND THE GREEN KNIGHT

The interpretation of the Middle English *Sir Gawain* has been hampered by peculiarities of dialect, by inaccuracies of the scribe of the manuscript, and fundamentally by obscurities of style in the poet himself. The various translators have frequently been at variance, so that no apology seems necessary for the following notes and discussions. In my article "Some Notes on the Pearl," *Publications of the Modern Language Association* xxxvi, 52, I brought together notable peculiarities of the manuscript copyist, and these will be freely used, while some additional examples may now be included.

For conciseness the following abbreviations will be used. The editors Sir Frederick Madden, Morris, and Gollancz will be designated by F. M., M. and G., the first editing for the Bannatyne Club, the second for the Early English Text edition of 1864, revised 1869; the third of the revised text of 1897 and 1912. The prose translation of E. J. B. Kirtlan (Ld. 1912) will be referred to as Kt., that of Neilson and Webster (*Chief Brit. Poets* etc., 1916) by W-N. These two alone are used because presumably more literal than poetic translations. The other poems of the same MS. will be designated as Pl. for *Pearl*, Cl. for *Clannesse*, Pat. for *Patience*. The names Knott, Napier, Thomas, Mrs. Wright refer to single articles by those commentators in *Mod. Lang. Notes* xxx, 102; *Ibid.* xvii, 85; *Eng. Stud.* xlvii, 250; *Ibid.* xxxvi, 209 respectively. Other abbreviations will be readily understood, but Br-Str. is the Bradley-Stratmann *Dictionary*, CtDict. the *Century*.

28 selly in siȝt. G. hyphens *in siȝt*, apparently as if OE. *insiht* 'narrative,' a meaning which does not seem to occur in ME. Kt. omits, and Thomas seems to have the right idea in 'a marvel to look upon, a wondrous sight,' perhaps somewhat better 'a marvel in appearance to the sight.' The relation of the next two lines is obscured by W-N's generalized 'which some men count strange and extraordinary among the wonders of Arthur.' It is 'such that some men hold it a marvel to the sight and an extraordinary incident among Arthurian wonders.'

The phrase *selly in sizt* refers specifically to the appearance of the Green Knight at the court of King Arthur.

33 stad & stoken. An alliterative expression meaning 'fixed and established.' The two lines of the couplet belong with the preceding as Kt. and W-N. have it, rather than as the punctuation of M. and G. imply.

46 glaumande gle. Br-Str. and Björkman set up a verb *glaumen* for this place only. I suggest that the true reading is *glaum ande gle* 'noisy joy and glee.' Compare *glam* and *gle* of 1652 and Icl. *glaumr* beside *glamr* with essentially the same meaning. Note similar unions of *ande* with the preceding word in Pat. 269, 279, and Pl. 111 as I have proposed in the article mentioned above p. 61.

55 on sille. M. glossed 'seat,' OE. *sylla* 'chair,' Kt. rendering 'in mirth,' W-N. 'in the hall.' Br-Str., under the Sth. *sülle*, rightly connects it with OE. *syll* 'sill, base, foundation,' the phrase here meaning 'on earth' as implied by the next line.

60 Wyle nw ȝer . . . ȝat. Kt. has only 'when the new year was come,' W-N. 'when New Year was fresh and but newly come,' but it is rather 'while the new year was so fresh because (for the reason that) it was newly come.' *ȝat* 'because' is both Old and Middle English, as for the latter in Chaucer, *Boeth.* iii, pr. iv, 34.

62 Fro ȝe kyng. Kt. 'when,' W-N. 'as soon as,' wrongly beginning a new sentence. *Fro* means 'from the time that' as in Pl. 251, 375, Cl. 1198, Pat. 243. The nobles were not served until the king came.

63 ȝe chauntre. M. glossed 'religious service,' Kt. and W-N. rendering by the general 'chanting,' the latter incorrectly making this the conclusion of a sentence beginning with his 'as soon as' noted above. Here *chauntre* 'endowment for saying mass' is 'the mass' itself, which regularly preceded the meal in the poem, as in 755, 1135, 1311, 1558, and must be so assumed in the general reference of 1414. The order of events is hearing of mass in the chapel, the entrance to the hall by the king and knights, the noisy demanding and receiving of new year's gifts, the feast itself with the double serving (61).

67 ȝeȝed ȝeres ȝiftes on hiȝ. 'Loudly cried new year's gifts.' The ancient custom still survives in Scotland and Europe generally (Fr. *jour d'etrennes* for new year's day), but in Eng-

land and America the gift-giving usually belongs only to Christmas. Here line 65 would seem to indicate both days as for gifts, though with some difference. There is no indication of gifts brought in from the outside, and those that were lost and won were paid at once (*gelde bi honde*). I suspect that the gift about which the ladies 'laughed full loud though they had lost,' and 'he that won was not wroth,' was a kiss. Evidence of such a custom in later times is found in the *Memoirs of Lord Langdale* (see *Notes and Queries* III, v, 153). At young people's parties on new year's eve on the stroke of twelve all fall to kissing, each young man taking a kiss from each young lady, after which they separate and go home. The custom of giving gifts on new year's day in Scotland is well known.

68 Debated busily aboute þo giftes. M. left *debated* unglossed, and the translators have 'much talking was there about the gifts' (Kt.), 'busily discussed' (W-N.). The meaning is stronger, 'strove, contended, disputed' though doubtless in good spirit. There were questions as to who first called out 'new year's gift.' *Debatande with hymself* in 2179 is nearer our usage, but even there it was no mild thinking over, but rather that implied by our 'cudgeling his brains.'

72 waschen worþyly. M. and G. put *worþyly* into the second half line by their punctuation and the translators have followed. The word belongs to the first half line both by alliteration and syntax, odd as the expression may seem to later refinement.

74 Whene Guenore. The punctuation of the printed texts is misleading. The when-clause extends to the end of line 80, the next two lines concluding the sentence. The when-clause includes a description of Guenevere to *des* (75), which is itself then described in what follows to the end of 80. A dash after *des* and another after 80 would make all clear. In addition there have been other misunderstandings. *Bisides* should be *bi sides* 'by the sides'—or 'at the sides' as W-N. has it—here, and at 856 where W-N. omits it entirely. But W-N. begins a new sentence with line 76, thus obscuring the relation to the when-clause. *Hir over*, translated by W-N. 'over her,' must surely be for *her over* 'here over,' referring to the dais as a whole (dubbed *al aboute*), since the canopy could not have been over Guenevere alone. The copyist has misunderstood the passage,

probably because *hir* and *her* are both used for 'her.' *Herafter*, *her bisyde*, *herin* (*here inne*) *here utter*, all occur in the poems.

88 *lenge*. The MS. reading is confirmed by Knott, and I suggest it may be Scand. *lengi* adv. 'long' which would have become ME. *lenge*. This may have been used by the poet to avoid repetition of *longe*, although possibly the MS. form is by *e-o* confusion as in other places.

98 *leve*. M. does not gloss in this place, and Kt. generalizes the two lines 98-9. W-N. has 'trusting each to the other, leaving the victory to fortune,' as if *leve* 'believe.' It seems to me better to assume *leve* 'leave' as in Pl. 622, Cl. 1233, Pat. 401: 'each one leave to the other to have the fairer as fortune would aid them,' or 'him' as we should put it.

113 *ette wit hymselfen*. Thomas notes that the translators Kt., Weston, and I may add W-N., have misunderstood the expression, translating 'by himself.' It is of course 'ate with him,' that is Bawdewyn. To the note of Thomas I may add the reference in 128 'each two had dishes twelve.' Six persons sit at the high table, the king and queen, Gawain and Agravayn, Bawdewyn and Ywain (Ywan). Of these Bawdewyn *beginez þe table*, suggesting Chaucer's *the bord bigonne* (*Prol.* to *C. T.* 52) upon which I hope to make a further note in time.

118 *Nwe nakryn noyse with þe noble pipes*. Cl. 1413 is to be compared, *And ay þe nakeryn noyse, notes of pipes*. In both places *nakeryn* (*nakryn*) has been assumed to be a gen. pl., W-N. translating here 'new noise of kettledrums.' It has not been noted that *noyse* may well be a verb in both places with *nakryn* (*nakeryn*) as a subject, thus supplying verbs to lines which lack them otherwise. The verb *noise(n)* is in good use in Middle English, though we must use a different word today, as 'sound, give forth a sound, resound.' *Nwe* is then 'anew,' that is after the *crakkyng of trumpes* which accompanied the first course. In the Cl. passage the change has the advantage of removing the repetition of the noun *noyse* within three lines, and *sware þe noyse* 'answered the sound' (1415) more naturally follows 'and ever the kettledrums (or nakers) resound.' *Nakerys* appears in Gaw. 1016, but there in rime and the alternative plural may be supposed to be used for that purpose.

132 ff. W-N. reverses 132 and 133, saying "otherwise this passage means that a second course comes in heralded by new

music." The change seems to me unnecessary. The poet says in effect, I will say no more of the service except that there was no lack of food. Then music (an oþer noyse)— indicates that the course is completely served and the people (þe lude, which Thomas erroneously refers to Arthur) are permitted to eat. This music had scarcely ceased when "there comes into the hall" etc. For *for* beginning 134 we should expect a *yet*, but the poet seems to return to his idea 'I will say no more' of 130.

144 Bot. Napier proposed *Both*, without apparently noting the contrast intended between the strong body and the slender waist.

149 fade. M. glossed 'hostile,' comparing Icl. *fæd* 'feud,' and the translators have followed, Kt. having 'fierce,' W-N. the gloss of Morris. Br-Str. gives 'great, powerful' with a question. Mätzner has more nearly the idea when he connects with ON. *fādr* 'splendidus,' at least removing all conception of hostility. In 203 we are told the Green Knight has no weapons, and in 266 he himself says: "I passe as in pes & no plyȝt seche." For the derivation, however, I suggest OE. **fæd* (*gefæd*) 'orderly, decorous' as still better suiting form and context. This would give ME. *fad*—*fāde*, the latter by analogy of oblique cases, and would suit all examples given by Br-Str. or Mätzner.

152 ff. The passage has given difficulty, as noted by Thomas, and has been variously translated. The equipment of the Green Knight consists of a coat (*cote* 152), a mantle (153), a hood (155), hose (157), and spurs (158). *Scholes* I have elsewhere suggested is nothing more than 'shoeless.' The description of the *cote* presents no difficulty. Description of the mantle includes most of lines 153-5, emphasizing both lining (*mensked withinne*) and *pane*. The latter has given most trouble and been variously translated. Since the knight is dressed in green (*grayþed in grene* 151, and the repetition in 161), we must interpret the passage with this in view; that is, the *cote*, *mantle*, *hode* must be of that prevailing color, as the *hose* is again said to be in 157. The bright mantle, then, is adorned with unmixed fur, and is open (*apert*) to show it. *Pane* 'piece of cloth,' and 'rectangular block' in Gaw. 855 describing the bed coverings, is here I think 'skirt' or outside of the mantle, one of the early meanings and still preserved in Fr. *pan*. It is said to be full fair (see *clene* in 158, 161, 163 and similar uses in Pl., Cl.) with pleasing

white fur (blanner) full bright, doubtless about the edges. Then the hood is introduced as similarly adorned with edging of white fur, while it has also been 'snatched (laȝt) from his locks and laid on his shoulders.'

Heme seems the adjective of the adv. *hemely* in 1852 where 'closely'—there is no warrant for M's 'secretly' there—fits the place. In origin *heme* may represent an OE. **hāme* from *hām* 'home,' with such derived meanings as belong to the parallel OHG. *heimlich* and the Icl. adv. *heimolliga*. G. has hyphenated it to the following *wel*, but that word seems to me to go with *haled* 'hauled, drawn up.' Thus we get 'close-fitting, well drawn up hose of that same green which covered (spenēt 'fastened about, enclosed') his calves.' A fairly literal translation of the whole passage, with different word order in one or two instances, is:

A splendid mantle above, open, adorned within with unmixed fur (or fur of one color), the skirt full fair with lovely white fur full bright, and his hood also so edged, which had been snatched from his locks and laid on his shoulder; close-fitting, well drawn up hose of that same green that covered his calves, and underneath fair spurs of bright gold on silk bands (see Sch. *bord* (*borde*) 'broad hem or welt, strip') full richly barred, and shoeless under shanks where the man rides.

178 ful gayn. M. rightly glossed 'fit, proper, serviceable,' the last for this place, and Kt's 'to the man he was full gain' is correct enough, in spite of Thomas, if *gain* is the Scotch *gane* (*gayn*) in the same sense. Thomas's 'he matched his rider' is far too general at least, and W-N's 'and one [the steed] right dear to his rider' has no justification. The word is Scand. *gegn* 'straight, ready, serviceable, useful,' as by Björkman.

180 of his hors swete. The translators have missed the point, Kt. giving "and the hair of his horse's head was green," W-N. "and the hair of his head matched that of his horse," a note to the latter saying "translating hors swete of the MS. as 'horse's suits' ". The poet says:

Well gay was this man, dressed in green,
And the hair of its head of his good (swete) horse.

Then he describes the man in lines 181-6, the *mane* of the horse in ll. 187-90. M. had correctly glossed *swete* as 'sweet, fine,

good,' meanings fully justified by ME. usage. OF. *sieute* (*suite*) is *sute* in Pl. 203, 1108, Cl. 1457, and could not be intended here.

184 umbetorne. F. M. suggested 'about, around,' M. 'about-turned?=twisted?,' and in his note the possibility of *umbecorve*. The word is essentially adverbial, from the participial adjective, and is to be compared with *umbegon* in Pl. 210 which means scarcely more than 'round about'; compare *begone* in our *woe begone* 'woe beset.'

185 halched. I suggest connection with OE. *hlyc* 'bend, turn, winding,' presumably equivalent to OAng. **helc*, WS. **hielc*, and in gradation relation with ME. *halke*, OE *healoc* 'hollow, corner, bending' for OE. *healc*, OE. *holc* 'hollow cavity.' An OAng. verb from the *a*-grade would be **helcian* (*hælcian*), or the ME. *a* might be a lowering of the pitch of the vowel by the following *l*. The word *halchen*, which appears only in Gawain, but there six times, has meanings which could all be accounted for by the above etymology.

221 helde; hym in. M. gives three separate entries to forms of this word. It is OAng. *heldan*, WS. *hieldan*, 'bend, incline, tilt,' which like OE. *būgan* 'bow' became generalized in meaning, as 'go, sit (of a man), set (of the sun),' or other motions implying bending or inclining.

229 reled hym. Napier objected to M's 'swaggered' as not suiting the situation, and it may be added Kt's 'reeled up and down' as well as W-N's 'rode fiercely up and down' are equally bad. Napier proposed to read *hem* for *hym*, perhaps also making *yȝe* into *yȝen* 'eyes.' No change is necessary if we assume *hym* refers to *yȝe*: 'He cast his eye upon the knights and rolled it up and down.' From OE. *hrēol* 'reel' an OAng. **hrēlan* might well mean 'make to reel, stagger, roll (the eyes),' meanings which would fit all the places in Gaw., and Pat. 147, 270. The singular of 'cast his eye' has merely been extended to the following pronoun.

262 preve. M's gloss 'to prove' has misled the translators, Kt. giving 'proof in playing,' and W-N. 'proved opponents.' The word is OF. *privē* 'particular, familiar,' so 'intimate, friendly' here; compare line 902, but *pryvy* in Pl. 12, Cl. 1748.

267 in fere. P. G. Thomas notes that Kt. can not be right in translating 'in company,' and proposes 'in martial array,' comparing Scotch *in feir of war*. W-N. has 'set out with a com-

pany,' but that rendering does not seem justified by other usage of *in fere*. The expression seems to be an alliterative formula in which *in fere*, originally 'in company, together,' sometimes loses its distinctive implication of 'more than one.' Thus in *Rauf Coil* year 702 as here it is used of a single person, and can not mean 'together' in the ordinary sense. Here surely the Green Knight does not mean 'if I had brought others along,' but merely 'if I had come here (together with you here) in fighting-wise.' The usual 'come together' is here 'come' only.

271 were. M. glossed 'war' and the translators have followed him. But 'war' is *werre* in Cl. 1178, Gaw. 16, and the verb *werrez* in Gaw. 720. I suggest *were* 'defence, protection,' which seems to me better to suit this place and Gaw. 1628.

296 barlay. F. M. suggested OF. *par loi* 'by law,' here of course the law of knighthood. I suggest that the NF. *par lei* would more closely account for the form, and this is better than M's proposal of a corruption of *by our Lady*—the latter followed by W-N.—or Mrs. Wright's suggestion of OF. *bailler* 'give.'

305. bro;e;3. Probably should be *bre;e;3*, OAng. *breg* (*breg*h) 'eyelid, eyebrow' and so also in 961. The *o*-forms seem to occur only in Gaw., while *e*-forms appear in *breg*his (*Destr. of Troy* 3780); *bre;e* (*Spec. of Lyr. Poet.* p. 34), *bri;e;3* (*OE. Misc.* p. 226), *bre;e* (*OE. Misc.* p. 182). The not uncommon *e-o* variation would account for the MS. form.

310 rous rennes of. M. connected with *rōse* 'praise,' Scand. *hrōs*, but the passage seems to require a different word, as of contemptuous import. I suggest a **rūs* 'noise, uproar, boasting,' perhaps OE., perhaps ON., MnE. *rouse* 'drinking bout, shouting.' Skeat notes an OFris. *rūse* 'noise, uproar,' Icl. has *rausa* 'talk loud and fast,' Shet. *rūz* 'boast.' The translators generalize, Kt. 'that all men are talking of' for the whole line, W-N. 'that is famous.' 'That all the boasting runs of through realms so many' is certainly clear.

372 þat þou on kyrf sette. The translators take *þat* as a conjunction and *on* as 'one' (Kt.), 'a' (W-N.), but the first is the relative 'that, that which' and *on* is 'in' as Thomas points out. As we should say, 'Be careful, cousin, what thou in cutting undertakest,' or may'st undertake, since *sette* is pres. subj.

380. M. put a question mark at end of line, and G. retains, but the question is wholly indirect and a period is the proper punctuation.

420 note. F. M. had suggested Fr. *noeud* 'throat-knot,' and Mrs. Wright the dialectal *note* 'ball, knob, head,' but M's *note* 'use, occasion, business' is to be preferred, as in Pl. 155, Cl. 381, 727, Gaw. 358, 599.

435 stel bawe. M. leaves unglossed, but Skeat had rightly hyphenated *stele-bowe* and glossed 'stirrup' in *Wars of Alex.* 778.

440 bluk. F. M. suggested *blunk* (*blonk*) 'horse,' and M. gives both that gloss and 'trunk' for this place, preferring the latter in his note. OF. *bloc* has the meaning 'tronc' in Godefroy, and *tronc* in Cotgrave is 'headless body of man or beast.' The *NED.* gives 'stump or trunk of a figure without the limbs,' but should give 'headless body' also, with this place as an example.

460 be-com. M. gives only 'went,' but it is rather 'came or attained to,' that is after his journey, as sometimes in OE., for example *Andr.* 931. Kt. has the impossible 'of what kith or kin he was' and W-N. an unfortunate 'vanished.'

465 breved. Though M. gives 'tell' for Pl. 755, Gaw. 1393, 1488, Br-Str. glosses 'commit to writing' only, as in Cl. 197, Gaw. 2521. ON. *brēfa* had both meanings, and both are found in these poems.

472 Layking of enterludes. M. did not gloss *layking* (ON. *leika* 'play'), perhaps leading W-N. to the curious translation 'in lack of entertainment.' Kt. has 'gamings and interludes' instead of 'playing of interludes.'

478 doser. M. glossed 'back of seat,' and Br-Str. gives only 'pannier, basket.' It is here 'tapisstry, curtain, hanging as for ornament,' on the wall back of the high table as W-N. implies.

488 woþe þat þou ne wonde. M. glosses *wonde* 'delay,' but it is rather 'turn aside, hesitate, shrink (from duty)'. So *woþe* is 'peril, danger,' not 'harm, injury' as by M. See 563, where 'shrink' is also the meaning. 'Shrink not from the danger' would seem better than W-N's 'blench not from the pain,' a translation better adapted to an imminent peril.

504 þrepeþ. Compare Eng. *threap* 'wrangle,' Sch. *threpe* 'contend, quarrel,' here best 'strives.' Br-Str. gives only 'speak against, contradict,' one meaning only of the word.

508 Boþe groundes & þe greveþ. I suggest *Boþe þe*, assuming that the scribe has omitted the second *þe*.

513 raweþ. Probably 'hedge-rows,' a meaning still dialectal in East Anglia, according to Forby's *Vocabulary*.

518 Wela-wynne. It is doubtful whether *wela* should be united with the following word here, in Gaw. 2084, or in Cl. 831. It corresponds to OE. *wel la* 'well lo, O lo, alas,' and the *a* would probably not have been preserved in a wholly unstressed syllable.

531 no sage. M. says equivalent to *segge* 'man,' but no such form of that word appears in the poems, while *sage* 'wise' occurs in Cl. 1576. Here the adjective is used as a noun, *no sage* 'no wise man.' The idea is 'winter comes as the world demands (requires), but no wise man would wish it with its cold and trouble.'

537 fare on þat fest. M. glosses 'entertainment,' Kt. giving merely 'made a feast,' and W-N. 'made a feast on that festival.' The word is more general in meaning, as in 694, Pl. 832, Cl. 861. Here it is specifically a 'good time in farewell, a send-off,' the feast being only a part of it. Cf. *CtDict.* 'doings, ado, bustle, tumult, stir.'

563 Quat etc. M. rightly glosses 'How, lo,' our modern *what* in exclamations, but does not indicate the interjection by his punctuation as in 2201. We should read,

Quat! schuld I wonde
Of destines derf & dere?
What may mon do bot fonde?

568 tule tapit. M. suggests connection with *tuly* (858), but there wrongly adds "seems to be equivalent to Toulouse, 77, which place seems then to have been famed for its tapestries." It is rather the ME. form of MnE. *tulle* 'fine silk net,' originally named from Tulle in France. The two forms of the word indicate a dissyllable, *tuli* in *Bev. of Hamp.*, *tewly* of Skelton's *Garl. of Lawr.*, *tuly* in Sloane MS. (*CtDict.* under *tuly*). Here 'a carpet of tulle,' not 'Toulouse' as W-N.

577 knotȝ of golde. M. defined as 'knobs, rivets,' but apart from the fact that rivets of gold would have been ineffective, and knobs have no meaning except as connected with rivets, the text may be supported by the use of knots as badges in medieval times and their occasional employment in attaching parts of the armor. For heraldic knots of various English families see the *CtDict.* under *knot*. W. H. St John Hope, in *Heraldry for Craftsmen and Designers* pp. 184-6, not only

refers to the use of such knots by certain English families, but to those "pounced upon the effigy of Queen Anne of Bohemia." He also figures an elbow piece from the brass of Sir Humphrey Bourchier in Westminster abbey, with the straps which fastened it to the body tied in the Bourchier knot, though also showing the buckle and narrowed end for further fastening perhaps. At least we may safely assume that the knee-cops of Gawain's armor were attached with knotted straps, probably of his favorite device, and gilded as implied by the 'knots of gold.' Since true love knots are part of the ornamentation of Gawain's "urisoun" (608), we may probably assume they were also used in this place.

599 Ay quere. Should be *ayquere* 'everywhere,' as implied by M. in his glossary.

599 for þe note ryched. M. glossed the last word 'enriched' in this place, and Kt. has followed, but M. gave the correct 'prepared' for 2206.

613 As mony burde. W-N. translates 'as many birds there were as had been in town for seven winters,' disregarding so of 612 and giving an impossible meaning to *burde* 'lady, maiden.' Kt. has the right idea, but translates freely. I take it *entayled* (612) is to be supplied in proper form for the next line. The birds and trueloves are 'embroidered so thickly as if many a maid thereabout in the town had been embroidering them for seven years.'

635 in mote. M. gives OE. *mot* 'assembly, meeting,' which would spoil the rime requiring a ME. *ȝ*. The word is our 'moat' in its older sense of 'village, city, castle,' as in Pl. 142 and often, Pat. 422, Gaw. 910. Kt. has followed M., W-N. omitting.

660 fynde. M. suggested *fyned* 'ended' with a question, W-N. following with 'finished always without end at each corner.' The word is rather OE. *fynde* 'able to be found,' here 'to be found': 'without end at any corner anywhere to be found.'

681 hadet. M. suggested *halet* = *haled*, Napier *hacket* = *hacked* 'hacked in pieces,' Thomas translates correctly 'beheaded by an elvish man.' OE. (*be*)*heafdian* 'behead' might have given *haded* (*hadet*) beside *heded*.

angarde; pryde. For the first, various suggestions have been made, as Mætzner, *NED.*, Skeat. (*Phil. Soc. Trans.*, 1903-6, p. 247, Brett (*Mod. Lang. Rev.* viii, 160), but Godefroy's *angarde*

'hauteur, eminence, lieu d'observation' would seem best; 'pride of position' fits the place exactly.

683 caveloun₃. The alliteration on the first syllable and *kavelacon* of 2275 suggest that OF. *cavellacion(un)* had been shortened to four, perhaps sometimes three syllables in this dialect. Here perhaps *cavelcoun₃* is to be read.

723 aneled. M. gave 'attack, worry,' but the meaning of the OF. verb would justify at most 'raged at' here; there was no definite attack.

726 wrathed. See my note on Cl. 230 (*Publ. Mod. Lang. Ass'n* xxxiv, 494), and for the transitive use here *Lay*. 4577: þa sæ þe wind wrapede.

729 yrnes. See *yrne* 'iron, weapon' in 2267. The word is here 'irons,' that is 'arms, armor,' an ON. meaning apparently reflected only in the OE. use for 'spear' or 'sword.'

745 raged. Mrs. Wright notes the *EDD*. *rag* 'hoar-frost, rime' and thinks it better here than 'ragged' from the context. On the other hand 'ragged, shaggy' better agrees with *roȝe* 'rough.'

750 carande for his costes. M. glossed 'labours' for this place only, Kt. following with 'careful of his labour.' For this Thomas proposes 'anxious for his reputation,' and W-N. has 'mourning for his trials.' The Scand. word *kostr* means 'chance, condition, circumstance,' generally in a derogatory sense, and this seems best to suit the place: 'anxious for his hard lot.'

kever. M. glossed 'arrive' for this place, but the ordinary meaning 'gain, get, attain' is better here, as in 1221. Kt. generalizes, W-N. has 'should never survive' which is not justified by the word or the context.

751 servy. M. conjectured *servy[ce]* and is followed by G. and the translators. *Servy* may be for *serve (sorve)* 'sorrow,' following the usual conception of the mass as renewal of the sacrifice of Christ. This would be especially appropriate with *se* 'see,' and preserve the textual reading.

762 Cors Kryst. The *NED.*, basing it on a single passage in *Boke of Curtasye* ii, 4 (*Babees Boke* p. 303) gives the meaning 'the alphabet' which was sometimes arranged in the form of a cross, a meaning wholly inapplicable here and other places. The usual form is *Crist cross*, as in Lydgate (*Prohemy Marriage*): How long agoo lerned ye Crist Cross me spede. The formula

was used in school when saying the alphabet, but elsewhere also as indicated here.

769 pyked palays pyned ful pik. M. did not gloss *palays*, and Kt., W-N. have 'palace,' having missed Skeat (*Phil. Soc. Trans.* '91-94, 368) in which *pyked palays* was shown to be 'palisade furnished with pikes or spikes.' Thomas, criticizing Kt., gives 'palisade.' See my discussion of the two words in review of Menner's *Purity (Clannesse)*, *Jour. Eng. and Germ. Phil.* xx, p. 239). Skeat also explained *pyned ful pik* 'enclosed full thickly,' not 'pinnacled' as by F. M., followed by W-N.

777 gedere; to. Napier's suggestion that this should be *gerde; to*, on the ground of the similar expressions in 2062, 2160, gains added force if we assume that *gorde; of* 2062, *gorde of* Cl. 911, 957 are probably scribal errors for *gerde; (gerde)*. Note the similarity of idiom with *to(into)* in all the examples.

790 enband. In spite of Skeat's elaborate explanation in *Phil. Soc. Trans.* 1903-6, p. 359, it still seems to me this expression modifies the preceding *table; 'string courses,'* possibly 'copings.' To my note on Cl. 1459 (*Publ. Mod. Lang. Ass'n xxxiv*, 494) I add that the form here and in that place may mean *enband = enbanded*, -ed being equivalent to *d (de)* as in *woled for wolde* in Gaw. 1508. See also *brende* (195) beside *brenned* (832), and the *ed—de* rimes in Pl. 710-719.

795 towre. G. alters to *towre[s]*, and I judge rightly. The number of instances in which the scribe has omitted or miscopied an inflectional ending is fairly large; see my *Notes on the Pearl* in *Publ. Mod. Lang. Ass'n xxxvii*, 59. In this poem a final *s* has been omitted in *lyve* (706), *water* (727), *mote* (1141), *daynte* 1266, *sybe* 1868, perhaps *lyzt* 1989. The *betwene* of the line supports G's change, and compare Cl. 1383 *troched toures bitwene*.

798 chymnees. Viollet-le-Duc (*Dict. de l'Architect. Franc.* iii, 196 ff.) discusses them at length, and on p. 181 gives a chateau well illustrating a chimney coming out of a *bastel-rof* 'tower-roof.'

820 ;arked up wyde. M. glossed 'made ready' for this place, and the translators have misunderstood the passage, Kt. having extemporized 'swung the broad gate widely on its hinges,' W-N. somewhat less specifically 'opened up wide the broad gate.' *;arked* must correspond to Sch. *yerk(yark)* 'beat, strike' and various allied meanings. With *to* in *;arkid to þe ;atis*

(*Wars of Alex.* 2449) and *ȝarkeit to þe yatis* (*Destr. of Troy* 10738) it means 'threw together, shut to,' and here 'thrown up,' as often of a gate back of the drawbridge of a castle, that is the portcullis. When Gawain leaves the castle (2069-70) the double gates within are *unbarred . . . upon boþe halve*, no mention being there made of the portcullis between the drawbridge and inner gates, perhaps because already raised.

821 *he hem rayسد rekenly*. Kt. had translated without authority 'saluted them royally,' the salutation not being mentioned until line 829. Thomas proposed 'cause to rise,' and W-N. has 'he raised them courteously,' both as if referring to gates, though only one is mentioned. Surely Gawain would have had nothing to do with raising the gates, had there been more than one. I suggest that *hem* should be *hym*, 'raised himself promptly' meaning no more than 'he bestirred himself.'

841 *felde*. The rime with *welde*, *for-ȝelde* would seem to require a close *ē*, which might be accounted for by a rare derivative verb from OE. *fealdan*, OAng. *fāldan* 'fold.' Yet compare the rime with *elde*, *Rel. Ant.* i, 120.

849 *lee*. M. glossed 'land, plain,' but it is *le* 'protection, shelter' as Mætzner and Br-Str. The line is a compliment to the protecting power of the knight of the castle, a meaning which the translators have somewhat missed.

863 *charge*. M. did not gloss and the translators have missed. The verb means 'to put on as a charge, to wear,' the line: 'for wearing and changing, and to choose of the best.'

884 *tapit*. G. emends to *tabil* 'table,' and some such emendation must be made. I suggest the possibility of *tablet* (*tablit*) 'little table,' since Gawain alone is served, and perhaps making easier the copyist's blunder.

890 Double *felde*. M. places with *felde* (841) 'folded, embraced,' but does not explain. The translators have correctly 'double fold,' that is 'double portion,' but without further explanation. I think *felde* is another case of *e-o* confusion by the scribe, and that we should read *folde*. The illustration of *feme* 'foam,' given by M., is not a parallel.

932 *hersum*. M. says "attentive and hence devout," the *NED.* adopting the latter for this place only. Sch. *hersum* 'strong, rank, harsh' (of flesh) would hardly seem the same

word, unless greatly modified in meaning. I suggest an OE. **hērsūm* 'noble, excellent,' like *hērlic* from adj. *hēr* 'noble.'

941-2 *penne* . . . *penne*. M. and G. separate 941 from 942 by a period after the former, then connecting 942 directly with the following lines. Kt. follows M. exactly, W-N. connecting the two lines with 'and.' The period belongs after 940, and the two *penne*'s introduce correlative clauses where we should make the first subordinate and use *whenne*.

943 of *flesche* and of *lyre*. M. glossed *lyre* 'complexion, countenance,' which the translators have followed (Kt. 'countenance,' W-N. 'face,' and Kt. the latter in 2050). Even Mætzner says it can hardly be distinguished from OE. *hlēor* 'cheek, countenance.' The latter, however, is distinguished as *lere* in Pl. 398, Gaw. 318, 418. Scotch retains this word as *lire* (OE. *lira*) 'flesh, muscle' as distinct from bone, and *lyre* in this general sense appears in Cl. 1687, Gaw. 2050, 2228. In the latter examples the meaning might be 'body' as derived from 'flesh of body.' Here, since 'muscle' as a synonym for 'flesh' seems inappropriate, I suggest the more general 'body' or 'form' as giving the essential idea.

945 *wener*. M. and Knigge derive from Scand. *vænn* 'promising, fair,' but Björkman (*Scand. Loan-Words in ME.* p. 83) assumes a native original, as OE. *wēne*, with the same meanings.

946 *ches*. M. has again confused by his punctuation, I think, since the line, though without connecting link, belongs with the preceding. That is, though without expressed union of the clauses, Gawain's wish to approach and salute the lady is owing to her great beauty. I would use a dash after *poȝt*, and a period after *hende*. M. glossed *ches* 'perceived, discerned,' meanings appropriate enough for 798 but not suitable here. Here it is 'chose to go,' though not quite 'walked' as W-N., since Gawain does not go forward until he has asked permission of his host (971). The poet introduces the idea of Gawain's wish, then stops to describe the fair lady's attendant (947-69), and takes up the action again in 970.

958 Chymbled. Clearly a native word parallel to Scand. *kimbla* 'truss up, fasten,' not 'folded' as M. and Kt., 'wrapped' as W-N. The 'gorger' itself comes up over the chin in 'milk-white coverings,' as today in the dress of certain nuns.

965 for gode. The rime with *brode*, *lode* implies an open \bar{o} as if *gōde* 'God' in a lengthened oblique case form. So M. suggests with a question here and in 1822, and I think it may be more fully affirmed. *For gōde* 'for good, finally' would certainly be inappropriate to 1822, while *for* 'because of, on account of, by' is not uncommon in the oath. See Mätzner for other examples. Kt. omits the expression in both places, W-N. translating 'forsooth' in the first, and by the impossible 'great' in the second.

985 mene. M. reads *mene*, but suggests *meve* in footnote. In his glossary, however, he places with *mene* 'signify' in the special sense of 'devise' for this place, 'make attempt on (?)' for 1157. G. alters the first *mene* to *meve* and suggests the same for the second. The MS. reading may be kept by assuming OF. *mener*, for which Cotgrave gives the meanings 'bring, lead, guide, conduct, . . . move, induce, toll on, persude; also to subdue, overreach, fetch in.' The first meanings fully suit this place: 'that most mirth might bring (lead, move, induce).' The example at 1157 will be dealt with there.

992 kyng . . . lyzt. G. alters to *lord*, and Knott suggests *kynghle* since the two words are sometimes confused. I would keep the MS. reading, assuming that the lord of the castle has become by his action of beginning the games the king of Christmas; see Strutt, *Sports and Pastimes* p. 270. For *lyzt* M. has no gloss, but Kt. has 'light,' and W-N. 'lights,' as if light for retiring as in 1685. I suggest that it may mean 'leave off, cease (the play),' a meaning belonging to the corresponding Scand. *letta*.

1006 Bi uche grome. *Bi* must be a conj., equivalent to *bi þat* 'by that' as in 1169, 2032, and Cl. 403. I suggest that *grome* 'lad, servant,' correctly used in 1127, is here an error for *gome* 'man.' Perhaps the confusion is due to the *bi* which was supposed to introduce the agent of the action.

1009 & to poynte hit etc. Kt. had erred entirely in translating 'yet peradventure I may take the trouble.' Thomas gives the sense, but very freely, in 'even though I should make an effort to describe it.' W-N. has 'though to note it I took pains belike,' with a footnote 'the clause literally translated is insignificant.' All is made right by assuming & as 'if,' a frequent use: 'if to point it (describe it) I yet took pains (punished my-

self) peradventure.' Napier proposed *ȝef* 'give' for *ȝet*, apparently forgetting that the poet always uses *gef* for the former.

1012. *þurȝ her dere dalyaunce of her derne wordeȝ*. G. alters the first *her* to *þe*, but with a slight misunderstanding it seems to me. *Of* may be read as 'with, by means of,' as in Cl. 1271, 1276 among other examples: 'Through their pleasant dallying with their secret (whispered, confidential) words.'

1032 & he hym wayned hade. M. suggested *þat* for *ȝ*, and G. so alters the text. The MS. reading may be retained with *ȝ* as 'if' and *wayned* as *wayved* 'turn aside.' This fits better with the following line: 'if he (Gawain) had turned aside (turned himself) so as to honor his house on that festival.'

1038 *heȝe kyng*. There should be no hesitancy in reading as a compound here and in 1963, as well as *hyȝe-tyde* 'festival (of the church)' in 932, 1033, both being retentions of common compounds of Old English. Note the alliterative stress on *heȝe* (*hyȝe*) in all these examples.

1060 *steven*. M. glossed 'conference' here and at 2194, 2213. In all these places and in 2238 the meaning is rather 'promise, agreement,' a meaning belonging to the Scand. word, though not recorded for OE. Kt. rightly 'covenant,' W-N. 'agreement.'

1068-70. The punctuation of M. and G. is misleading, and the translators have generalized or made various shifts. They have also misunderstood *for* 'because, for the reason that,' and the subjunctive *greve*. The passage means: 'Now it behooves thee to linger; because I shall show you the goal of your endeavor (terme) by the end of the time, let the green chapel grieve you no more.' For *terme* 'goal (of your endeavor)' see Chaucer's *Boeth.* iii, met. ix, 54.

1072 *Quyle forth dayeȝ*. OE. usage and most ME. examples, as cited by Mätzner and the *NED.*, indicate a meaning 'late in the day (night)' for *forth* with ME. *daye* (*nizte*), but here 'later days' seems necessary. Is it possible the expression means 'the fourth day,' or 'four days,' there being exactly four days before new year's? *Dayeȝ* may be an error for *daye*.

1074 in *spenne*. Br-Str. confuses *spenne* 'space, interval' with *spennē*, NF. *espinei* 'thicket, thickset hedge,' the latter in Gaw. 1709, 1896. The former is attributed to ON. *spinna* 'spasm' with a question, but is more likely Scand. *spönn* 'span,'

cognate with OE. *spann*, which would better account for the form. Cf. *on þe spene, Wars of Alex.* 4162.

1092 *Whyl I byde* etc. The punctuation of M. and G. obscures the passage I think, and makes the syntax more difficult. The host has asked Gawain whether he will keep to his promise (*halde þis hes*), and Gawain answers 'Yea, Sir, forsooth, while I bide in your castle; be prompt in (to) your command.' Then the host outlines his plan for the day. There should be a semicolon after *borþe*. *Hes* 1090 should probably be *hest* as in 1039, 1092, Pl. 633, Cl. 94, 341, 1636.

1096 *messe-quyle*. M. and Mätzner assume 'mass-time,' but Thomas argues for 'dinner-time.' For *messe* he compares the word in 1004, where however it means 'course at meal.' While *masse* (*mas*) is the usual form of the word mass, *messe* occurs in Gaw. 1690 and in rime in Pl. 497. The mass preceded meat (note on 63), and the host would hardly have suggested disregard of the service which he observes so religiously, even before hunting (1135, 1414, 1690).

1100 *þe lende*. I suggest beginning the sentence in the middle of 1099 with *til*, and carrying it through to *wende*, with a dash after 1101. Kt. has incorrectly 'at the end' for *þe lende*, and W-N. omits entirely.

1114 *daylyeden, & dalten untyȝtel*. For the first verb M. gives 'dally,' the correct form of which appears as *daly* in 1253. I suggest Scand. *deila* in the intransitive sense of 'contend, quarrel,' here 'bandying pleasantries.' Compare Pl. 313 where the *ay* is required by the rime, although it has been similarly misunderstood by editors as I have pointed out in "Some Notes on the Pearl," *Publ. Mod. Lang. Ass'n* xxxvi, 67. A medial or final *ye* means *e* sometimes as in *myerþe* (860), *topasye* Pl. 1012, *reynyeȝ* Cl. 592. *Untyȝtel* F. M. glossed 'merrily,' M. 'unrestrainedly' "if not an error for *untyl nyȝte*." The word occurs as a noun in Layamon with the meaning 'bad custom, ill usage,' or as Br-Str. 'want of discipline.' Here there can be no bad sense, and 'bold bantering' is perhaps the idea.

1116 *frenkysch fare*. The only other example, *frankish fare* of the *Chester Myst.*, *Flood* 100, seems used satirically as if 'pretence, pretended politeness,' while here we have the good sense 'French manners, politeness.' The people have been conducting themselves rather boisterously, but now return to more

conventional ways as the jollity subsides. This is made clearer in the next line, which seems to describe the more conventional manner of people bidding each other goodnight after such an evening: 'They stood up (as if to go), they stopped (delayed, lingered), they spoke quietly (said little things).'

1150 quethe. Björkman apparently agrees with Morsbach (*Scand. Loan-Words in ME.* p. 163) in assuming OE. *cwide*, with influence of *cweðan*, while Knigge had proposed Scand. *kviðr*. I suggest Scand. *kvæðr*, in Icl. only 'song, poem' but doubtless with other meanings, as 'saying, announcement, promise.' See *quepe-word* 'promise' of *Prompt. Par.* Even 'song' would not be an impossible meaning for the word as applied to the huntsman's notes on the horn; cf. Turbervile, *Booke of Hunting*, at the end for the musical measure of the "seeke" or *quest* of this line.

1153 stablye. M. glossed 'station of huntsmen,' but it is rather 'huntsmen' themselves. Cotgrave has *establies* 'companies, squadrons or battalions of soldiers . . . appointed together unto certain places or standings, which they were to hold or make good,' and here 'a company of hunstmen' for the same purpose. Turbervile (*Booke of Hunting*, Tudor and Stuart Library reprint, p. 246) calls them *sidelayes*.

1157 mene. See note on 985. ME. *menen*, OF. *mener*, was recognized by Mætzner for two examples in *Destr. of Troy*, where it occurs also in one or two other instances, and compare Br-Str's entry with a question. I suggest it is also found in *Gol. and Gaw.* 96 and in *Piers. Pl.* B 15, 397 (C 18, 176). In all these cases it has been confused by the English editors with ME. *menen* 'signify, tell.' In most of these instances, as here, the meaning is that of Cotgrave's 'subdue, overreach, fetch in' or 'in fight to pursue hard or give hard chase unto.' The special relation to hunting is vouched for by Cotgrave's *mal menée*, one meaning of which is 'imbossed or almost spent, as of a Deere by hard pursuit,' and by his noun *menée* a meaning of which is 'the direct or outright course of a flying Deere.' The noun occurs in Twici's *Art de Venerie* for another meaning, the note on the horn signifying the course of the flying deer, and is admirably explained in the edition of Twici by Alice Dryden (1908).

For further explanation of the phrase *mene to þe male dere* it is to be noted that Twici says the *menee* should not be blown for the hare, because "at one time it is male and at another time female." This is made more explicit by the *Craft of Venery* (about 1450) which says the *mene* may be blown only "of iij males & one female, that is to sey of the hert, of the wolfe male and female, and of the bore."

It is clear, I think, that the MS. reading *mene* in both instances should be retained.

1158 hay & war. Should be printed "hay" and "war," indicating the shouts to the deer—"hay," "ware." For the latter see Turberville, pp. 41, 107.

1161 uche wende under wande. M. assumed a verb for *wende* and inserted *þat*, which G rightly omits. *Wende* is a noun 'turn,' as often. *Wande* was glossed by M. 'bough, branch' for this place, and the translators have followed. It is rather *wande* 'difficulty, hesitation, doubt,' Scand. *vandi*, as in *Curs. Mund.* 8465, (Björkman, *Scand. Loan-Words* p. 225). *Under wande* 'under difficulty, in hesitation' adds a distinctive feature to the description; as the deer turn their flanks in their hesitation the arrows fly.

1167 at-wapped. M. glossed 'escape' for this place and Cl. 1205. The more vivid 'rush through' would better fit the places and better connect the word with *wappe* (1161) and Cl. 882.

1168 þe resayt. To the definition and quotation from Turberville given by the *NED.* may well be added another from the same *Booke of Hunting*: "And the last sort of greyhounds [that is of his three divisions] towards ye latter end of ye cource is called receit or backset: These last Greyhounds are commonly let slip full in the face of the Deare, to the end they may the more amase him"—p. 247 of reprint. Note *gre-houndez* of 1171, compared with *houndez* of 1139.

1169 Bi þay . . . taysed. *Bi* equivalent to *bi þat* 'by that, by the time that' as in 1137. *Taysed* 'harassed, driven,' from a Scand. *teisa* corresponding to OE. *tāsan* (Björkman, *Scand. Loan-Words* p. 50). The action is well explained by Turberville, p. 246:

"By this worde Teaser is ment the first Greyhounds, or brase or lease of Greyhoundes, which is let slip either at the whole hearde, to bring a Deare single to ye cource, or els at a lowe deare to make him straine before he come at the sidelayes and backsets."

1170 þe ledeȝ were so lerned etc. The men were so skilled at the stations in the low lands and the greyhounds so large, that they got them at once. The translators have taken *þat gelen* as a phrase describing *gre-houndeȝ*, rather than the conclusion of the sentence.

1175 launce & lyȝt. The first has as its object *abloy* above and is used in the sense of 'speak, utter forcibly,' as in Cl. 668, Pat. 350, 489. *Lyȝt* can scarcely be a verb here, it seems to me, and I suggest an adverbial use of 'light, cheery.'

1177 derk nyȝt. Meter and syntax of the weak adjective require *derke*, as in my note *Imperfect Lines in Pearl etc.* (*Mod. Phil.* xix, 139).

1183 derfly upon. *Upon* must here be 'open' as several times in Pl. and Cl., and here the verb. I suggest a *hit* has dropped out before it, thus clearing the passage. Kt. omits, and W-N. admits his 'and then distinctly' is "not quite sure."

1199 space quat ho wolde. M. and G. insert *in* before *space*, but without very satisfactory meaning. I suggest the possibility of *space* as the infinitive with *wolde*. The verb is used intransitively in the sense of 'walk, ramble, roam,' and might here have the more general 'do, perform in space.'

1206 lete. M. gave 'look' for the meaning in this place, and W-N. follows, but 'appear, comport herself, seem' would somewhat better express the idea.

1210 true. M. suggests with a question "adj. used substantively, truth," but it is the OE. *trēow* 'fidelity, agreement, truce' as W-N. gives it. Kt. omits the difficult clause, W-N. connecting with the following line: 'unless we can make a truce I shall bind you' etc. Is the clause not rather disjunctive, 'but truce may shape us (bring us in accord)?'

1215 ȝeȝe. The word must represent an OAng. **gēian*, WS. **gēian*, corresponding to Scand. *geyjan* 'bark, scoff at, abuse' with its hard g. The meaning, too, is not 'ask' as M., but 'cry out' as also in 67 and Cl. 846.

1224 happe yow here. The line has given difficulty, but seems to mean "I will wrap up the other half of you also,' that is, make you even more my prisoner.

1238 won. M. glosses 'power or will, or rather possession' for this place, 'riches, wealth' for 1269. The translators generalize. It is better OE. *wun(n)* 'pleasure' corresponding to

OHG. *wunna* (Ger. *wonne*), beside the OE. *wyn(n)* corresponding to OHG. *wunni*. Layamon also has both *winne* and *wun* (*wunne*, *wonne*). The meaning 'pleasure' would better fit both places in Gawain, and Cl. 720, as well as perhaps Pl. 32.

1250 littel daynte. Kt. had kept 'little dainty' somewhat obscurely. Thomas translated 'it would be a sign of low breeding,' W-N. 'it would show but small discernment.' It is rather 'it would be of little importance.' Gawain has professed his unworthiness, and the lady says in effect, my judgment is of little importance, but there are enough who would rather possess you than 'much of the gold or treasure that they have.'

1256 louue. G. says 'MS. doubtful,' as M. had implied, but Knott thinks clear, though without explaining the form. It seems not to be the native word *love* 'praise,' OE. *lofan*, but the aphetic form of OF. *alouer*, Lat. *laudare*, with the same meaning. See *alow* of Pl. 634.

1265-6 Thomas says: "This difficult passage probably means 'Even though other people have received much from their friends in return for their deeds, yet the prize they win is nothing in comparison with mine.' " W-N. has 'People judge a person's deeds largely from the accounts of others; but the praise that they accord my deserts is but idle.' I suggest a somewhat different interpretation. Above, to Gawain's profession of unworthiness, the lady had said there are ladies enough that prize you highly. Upon this Gawain turns the compliment graciously, saying in substance what others think is of no importance, it is your opinion I prize most. I would translate, then, beginning with 1263: 'Madame,' quoth the merry man, 'Mary repay you, for I have found in good faith your liberality excellent. And others full commonly of other people take their actions (follow what other people do or think), but the nice things they say in regard to my deserts are of no value; it is the estimation of yourself who knows naught but good,' with the implication 'that I prize.'

1283-7. M. suggests *ho were* for *I were*, and Napier accepted, adding two other textual changes, *hi slode* for *his lode*, and *bourne* for *burde*. He translated: 'Even though she was the fairest lady the knight had in mind, the less love entered into him on account of the loss (danger) he was seeking, that is the return blow he had to receive.' G. made the words of the lady's

musung (þe burde in mynde hade) a quotation, and this W-N. has followed. I would slightly alter the latter's translation thus: 'Though I were the fairest woman,' the lady thought to herself, 'the less love [there would be] in his conduct on account of the perilous adventure he has sought without ceasing—the stroke that must overcome him— and it must needs be finished.' She sees she has failed in her purpose and proceeds to take her leave.

1293 Bot þat ȝe be Gawan. The translators add a negative, assuming *bot* is the ordinary disjunctive. Yet if *bot* is read 'except,' the negative is scarcely necessary.

1301 Bi sum towch of some tryfle. Is not *bi* wrongly introduced from the preceding phrase, and the rest of the phrase an appositive of *cosse*?

1304 fire. M. suggested *fere* 'fear' and the translators have adopted, W-N. noting the obscurity of the expression. I suggest *fire* may be *firre* 'further'; 'as it becomes a knight, and further lest he displease you.' Forms with single or double consonants are not uncommon in the poems, as *biges* (9) -*bigged* (20).

1315 With. G. alters the text to *Watȝ*, but Knott feels doubt about the matter. It might be assumed that *with* of the preceding line had been wrongly brought down by the copyist, as *bi* in 1301, but *with* better suits the last line of the quatrain, and I think should be retained.

1328 asay. To the excellent note of Bruce (*Eng. Stud.* xxxii, 23) may be added the more explicit statement of Turbervile (p. 134):

The deare being layd upon his backe, the Prince, chiefe, or such as they shall appoint commes to it: And the chiefe hunstman (kneeling, if it be to a Prince) doth holde the Deare by the forefoote, whiles the Prince or chief cut a slit drawn alongst the brysket of the deare, somewhat lower than the brysket towards the belly. This is done to see the goodnesse of the flesh, and how thicke it is.

From the explicit account of Turbervile it would seem that *sisilte* of the *Parl. of Three Ages* 70 should be *slite* 'slit,' perhaps an error for *silite* with intrusive vowel between *s* and *l*.

1329 fowlest of alle. M. does not gloss, apparently assuming the usual meaning. The Dictionaries do not give an appropriate meaning. Kt. omits, but W-N. translates correctly 'leanest of all.' See use of the word in Baillie-Grohman's *Master*

of *Game* vii, p. 55; of the wolf: "The foulest and most wretched for he . . . is most poor, most lean, and most wretched."

1333 þe baleȝ out token. M. glosses *baleȝ* as 'bowels,' and apparently assumes *out token* as adverb and verb 'took out.' However the bowels are not removed until line 1336, and perhaps on this account W-N. translates *baleȝ* as 'paunch' in spite of the plural form of the word. I suggest that *out token* may be an error for *outtaken* 'except,' with confusion of *a-o*: "They break the belly except the bowels, cunningly cutting,' that is lest they open the bowels themselves. For the latter compare line 82 of *Parl. of Three Ages*:

Lesse the poynte scholde perche the pawnche of the guttys.

Lystily is 'cunningly' as in 1190, not 'quickly, promptly' as M., or 'eagerly' as W-N. here.

1336 wesaunt. Bruce says: "Surprising in l. 1336 from the modern point of view is the use of *wesaunt* (weasand) for esophagus instead of windpipe." This is surely wrong. The *gargulun* of 1335, 1340, is the throat cavity as a whole, in which the esophagus has been cut and knotted up, as in lines 1330-31, perhaps with the paunch, or first stomach, already removed if line 1334 is so interpreted. Then the huntsman returns to the throat cavity, severing the weasand from the windpipe (wynt-hole), and now removing that and the vital organs—note þe lyver & þe lyȝteȝ of 1360—with the bowels (gutyȝ).

1345 Evenden. M. suggested *evenend* 'evenly, perpendicularly' and the translators have followed. But *evenden* is the correct past tense form of ME. *evenen*, make even, leveled,' perhaps 'cut evenly' as in Icl. *jafna*. The next clause explains it, 'that they hung all together.' Turberville (p.135) makes a special point of this process: "And about the winding up of the noombles there is also some arte to be shewed."

1356 þurȝ bi þe rybbe. M. and G. place a comma after *þurȝ*, thus wrongly separating it from the rest of the half line, of which it is the alliterative word: 'They pierced through by the rib each thick side.' The hanging of the sides to the *hoȝes of þe fourcheȝ* is especially noted as an English custom by Turberville (p. 134): "The hinder feete must be to fasten (or hardle as some hunters call it) the hanches to the sydes."

1358 Uche freke for his fee. According to Turberville (p. 129) and the French custom, the right shoulder "pertaineth to the

huntsman which harbored him [the deer];" "that other shoulder pertayneth to the rest of the huntsmen."

1360 þe leþer of þe pauncheȝ. Turberville (p. 135) notes as an English custom: "We use to rewarde our houndes with the paunche, being emptied first."

1381 wayth. M. glossed 'game, venison,' and Kt. uses the latter word, W-N. the more general 'store.' Br-Str. gives only 'hunting' for the cognate English *wāþe*, OE. *wād* f., and this word. The meaning is the specific Scand. 'spoil of hunting (or fishing),' here 'game.'

1386 & I haf worthily þis woneȝ wythinne. M. took & as *and* 'if,' and G. alters to *þat*, also inserting *wonnen* before *þis*. Knott thought the reading might be kept with *þis* referring forward to the kiss of the next lines. It seems to me a second alliterative word in the first half line is necessary, but I would suggest placing *wonnen* before *woneȝ* and assume the scribe had been misled by the similarity of the two, writing but one.

1399 lowe. Napier suggested as aphetized form of *alowē* 'praise,' and I may note in its favor the rime *alow-innoghe* of Pl. 634-36, and the similar aphetic form in Gaw. 1256.

1403 walle wyn. M. glossed 'choice,' as if *wale*, and the translators have followed. I suggest as more likely an OAng. *wall* 'hot,' WS. *weall*, appearing as a noun *weall* 'boiled or mulled wine' and in the compound *weall-hat* 'boiling hot.' The adjective is here weak after *þe* and dissyllabic in the meter, or possibly we have here another tautological compound *walle-wyn* 'mulled wine,' so appropriate for the season. Cf. *wallid wyn* in *Destr. of Troy* 386.

1407 G. put a semicolon at end of line, in place of M's comma, thus separating it from the following line with which I believe it belongs. The two lines explain the new agreement, all the verbs being past subjunctives indicating unreality—action not yet completed. They mean: 'Whatsoever new things they should acquire, at night when they should meet they should make to agree with the covenants before the whole court.' The agreement is not made 'in the presence of all the household' as Kt., or 'before all the court' as W-N., because Gawain and the Green Knight are alone in the chamber, as indicated by lines 1402 and 1410-11. For *of* 'with, in regard to' see numerous

examples in *Clannesse*. The translators have made various other changes.

1421 Sone þay calle of a quest. W-N. has paraphrased 'Soon they heard the cry of the dogs,' but it is rather 'Soon they (the hounds just uncoupled) indicate by their call (or cry) the quest, or pursuit of the game.' See *kryes* in the same sense in 1701. Turbervile tells us *call on* was the regular term in his time (p. 242):

When hounds are first cast off and finde of some game or chase, we say *They call on*.

1422 menged. M. glossed 'remarked, announced,' but it is rather 'disturbed, stirred up,' ordinary meanings of the verb and here appropriate to the finding of the boar. W-N. generalizes in 'caught the scent,' and Kt. has wrongly connected the relative clause with *hunt*, which he incorrectly translates as a plural.

1423 Wylde worde; hym warp. The translators take *hym* as a plural referring to *hounde;* and we must read either *hounde; . . . hem* or *hounde . . . hym*. The former would seem to be implied by reason of Turbervile's careful description on p. 158, in which he emphasizes the necessity for many hounds in hunting the boar.

1426 glaverande glam. Mætzner gives this one example of the verb with the meaning 'belfern' of hounds, a meaning scarcely in accord with that in Pl. 688. I suggest *glaver ande glam* 'clamor and din,' *ande* having been misread as in Pl. 111, Pat. 269, 279, Gaw. 46. The verb *ros* is a plural in Cl. 671, Pat. 139.

1440 for þe sounder. M. suggested *fro*, and Knott apparently agrees. Mr. W. A. Peters, in reading the poem with me, pointed out that *for þe sounder* very properly modifies *for-olde*, so that no change is necessary: 'That creature long since too old for the herd (sounder)' as implied in the next line. In his first edition M. also proposed adding *woned* to alliterate with *wi;zt*, and in his second *severed* after *sythen*. Apparently without knowing this C. Brett (*Mod. Lang. Rev.* viii, 160) suggested adding *sing(u)ler*, *sengler* 'solitary, separate,' or *sengle* 'single' in sense of 'separate.' No addition seems necessary, in spite of the lack of an *s-word* in the second half line. Lines 1439-40, I

take it, explain *he* of 1438 and belong together, rather than as the translators have taken them.

1444 *boute spyt* more. Napier objected to *spyt* 'spite,' and assumed an aphetic form of *respyt* 'respite, delay,' as Thomas later. *Spyt*, however, has the sense of 'injury, outrage,' the meaning in Pl. 1138, and well adapted here. The phrase then means 'without further outrage' than hurling to the earth the three men referred to in the previous line.

1445 *þis oþer halowed hyghe ful hyȝe*, as Knott reads. The first half of the line seems too long, and *hyghe ful hyȝe* difficult of explanation unless *hyghe* is an exclamation as W-N. takes it. I suggest a copyist's blunder in *hyghe*, corrected to *ful hyȝe* as he saw his mistake; compare *þe masse þe mase* (Cl. 395), *mevand mevande* (Cl. 783). *Hyȝ* (*heȝ*, *hiȝ*) 'high' is regularly spelled with *ȝ*, not *gh*.

1452 *hurteȝ of*. The quite exceptional use of 'hurts' with 'off' suggests a copyist's error for *hurleȝ* or *hurtleȝ*, either of which would give better sense and suntax.

1463 *onlyte drogen*. *On lyte* as a compound (M., G.) is impossible, since *on* must receive the stress in the alliteration. *On* is here the adverb. *Lyte* is the indefinite pronoun meaning 'few,' as in 701, 1776, and Cl. 119: 'And many grew fearful thereat, and few advanced (drew on).' Misled by M. and G. the translators have 'and drew back somewhat' (Kt.), 'gave back a little' (W-N.).

1476 *til þe sunne schafted*. M. suggested with a question *sattled*, and gave the meaning here 'set, sank,' G. altered the last word to *schifted*, Kt. then translating 'shifted westward' and W-N. 'declined.' The idea 'set, sank, declined' can not be right, since the hunt goes on for some time (1561-1600), the boar is dressed in the field (1601-14), and the hunters come home in proud procession. I suggest a vb. **schaften* 'become like a shaft, shoot out in rays like shafts' as at noon, the hunters having set out in the early morning (1415). In the general sense it occurs in the modern verb as in Thornbury, *Turner* II, 88: "There was the storm rolling . . . and shafting out its lightning over the Yorkshire hills." For shaft of the sun see Pl. 982, *þat schyrrer þen sunne wyth schafteȝ schon*, that is the sun at its brightest, and Pat. 455-6 with the same idea. So *Wars of Alex.* 1544, *Als it wer shemerand shafteȝ of þe shire son*. The NED.

has set up the vb. *shaft* 'to set?' with this one example, sufficient reason for explaining otherwise if possible.

1480 layde hym þyse wordeþ. M. suggested *sayde*, spoiling the alliteration. The idiom is found in Icl. *leggja orð* 'lay a word, remonstrate,' which suits the place exactly, much better also than Kt's 'talked with him earnestly,' or W-N's 'addresses these words to him.'

1481-4. The punctuation of M. has perhaps misled, the first sentence closing with 1483: 'Sir, if you be Gawain it seems to me strange—a man that is always so disposed to good and knows not how to take upon himself (undertake) the manners of society (company).' Then she adds specifically 'And if one shows you how to know them (þe costeþ), you cast them from your mind,' thus leading up to the salutation of the kiss which she implies she expected as she entered, and of which she speaks at once. W-N. has mistaken *hom* for a personal reference: 'and should after making acquaintance with a person cast him utterly from your mind.'

1512. This is the crucial line of a passage which has given difficulty and been variously translated. I would suggest a semicolon after *chose*. The lady has finished her praise of Sir Gawain, but instead of completing her sentence, begun with *what were þe skylle*, she begins anew: 'the chief thing praised' etc. Such change of construction is a not uncommon feature in the poem; see 1481-4, for example. The second half of the line is then the subject of *is* in the next, making a change to *in*, as M. suggested, unnecessary.

1514 þis . . . þis. G. alters the first *þis* to *þe* and Knott agrees. The change seems to me unnecessary, since *þis tevelyng* refers explicitly to *layk of luf* in the preceding line, *þe chef þyng alosed* of 1512. The second *þis* = *þise* 'these.' The example is not quite parallel to that of 1112 where we should probably use 'the . . . this.'

tevelyng. Br-Str. rightly gives as a noun, the *NED*. listing only under the verb *tevel*. The form would suggest Scand. *tefla*, rather than OE. *tæflian*. The meaning 'sport' (Br-Str.) fits with game of love (*layk of luf*), but perhaps 'adventuring' would better carry the somewhat playful reference of the lady. See also Mrs. Wright's excellent note.

1515 *tytelet* token. M. placed a comma after the first word and glossed it as a noun 'commencement, chief,' G. and the translators following. I take it as the aphetic past participle of *entytelen* and modifier of *token*. The 'entitled sign' or 'titular token' is the meaning, in contrast with the following 'text' (*tyxt*), and the two equivalent to our *title and text*.

1523 of your hed helde. I propose *if* for *of*, as it must be in 1799, and as *if* must be read for *uf* in 2343. This makes the syntax of *helde* simple, although a puzzle to the translators, Kt. merely paraphrasing, W-N. having 'yet have I never heard from your head a single word.'

1561-66. The punctuation of M. and G. has obscured the sense I think, together with some incorrect glosses, as of M's 'mischievous' for *uncely*, 'rushes' for *swyngez*. Kt., too, takes *best* as 'beast' W-N. correctly as 'best.' *Uncely* is, I am inclined to think, a curious writing of *unsly* 'uncunning,' with *ce* for *s* as often in final position. *Swyngez* is 'swings round,' that is to stand at bay as in the next line, rather than 'rushes' as by M. and W-N. Turberville (p. 149, 158) makes this a characteristic of the boar, to be expected unless there is special provision against it. I would translate the whole passage:

But the lord launches out full often over the lands, follows his artless swine that swings round by the banks, and bit asunder the backs of the best of his braches where he stood at bay, till bowmen broke it,—so fiercely flew the arrows there when the folk gathered.

For *uncely* 'uncunning, artless' I assume the writer referred to the boar's foolishly turning at bay so often, as compared with the method of the hart, and later of the fox. For 'swings round by the banks' compare 'got the bank at his back' of 1571.

Felle (1566) was glossed 'many' by M., as if *fele*, and W-N. makes it both 'many' and 'fell,' using both in the translation. I suggest it is the adverb 'fiercely' from the adj. *felle*, the adv. appearing as *felly* in 2302 with the *y-e* interchange as in so many words.

1570 *rasse*. No satisfactory etymology has been suggested, but an OE. noun **rās* f. 'rising' would have become early ME. *rase*, and by shortening *rasse*. This would account for Cl. 446, *rasse of a rok* 'rising or peak of a rock,' here 'rising or perpendicular slope' of a cliff. The boar, running beside the stream,

comes to a narrow place with abrupt sides, and takes his stand at bay in a hollow of the cliff.

1573 *wyth hym þen irked*. The translators have missed the force of the passage, Kt. generalizing as often; W-N. misreading *nye* (1575) as 'approach,' thus disregarding its difference from *neȝe*, 'draw nigh, approach,' the regular form of that word, in the same line; Thomas incorrectly translating *nye* as 'injure,' perhaps following M., and neglecting entirely the important *wyth hym* at the beginning. The latter means 'over against, opposite him,' *nye* 'annoy, harrass,' that is break the bay as in 1564. M. had also wrongly glossed *on-ferum* as 'afar,' when it here means 'from afar.' *By stoden* is probably not the colorless 'stood by,' but the more active 'stood about, surrounded,' not unlikely 'engaged.'

1580 *þat breme watȝ brayn-wod bothe*. As Knott pointed out there is no & after *breme*, and I suggest that a comma after *watȝ*, with *bothe* in the sense of 'also' makes all right. The sentence is carried on through the first two lines of the next stanza, *Til* of 1581 not meaning 'Then' as Kt. or 'When' as W-N. Compare for the same feature the close of stanza xiv of the first Fit of the poem. All were loath to attack him closely 'until the knight came himself' etc. The full pause belongs after 1582, as another, not indicated by M. or G., after 1585.

1590 upon *hepeȝ*. The phrase scarcely means as much as 'in a heap,' but rather 'together' as OE. *on hēape* in *Wonders of Creation* 69; see also the examples in Mätzner under meaning 4. The next lines show that the knight is clearly in full command of himself, and at once gives the fatal thrust in exactly the right spot. Compare Mätzner's *heap* 4: "mit den Präpositionen *on* und *to* entspricht das Substantiv öfter dem deutschen *zu Hauf*, *zusammen*."

1593 *slot*. M. glossed 'pit of the stomach' but notes that some give it 'hollow above the breast bone,' a meaning which best fits both this place and 1330. Here, as the boar presents his breast in the forward rush, the knight thrusts through to the heart, as in the former passage the huntsman opens the slot to reach the upper part of the esophagus. Kt. has followed M's incorrect gloss.

1603 Brachetes bayed þat best. Turbervile makes a special point (pp. 127, 193) of bringing the houuds up to the dead hart or fox, in order "to byte and teare him about the necke," and doubtless something of the same sort is here intended.

1604 chargeaunt. M. gives 'dangerous' with a question, and Kt. uses that word. W-N. has 'swift,' as if 'charging.' The meaning is 'burdensome' as by Br-Str., 'laborious, fatiguing.'

1623 þe lorde ful lowde. The line is one of the cruxes of the poem. M. in a note suggested adding *lalede* 'cried,' but it makes the line too long. Thomas proposed omitting &, thus giving sense and syntax to the line, or making *lowde* a verb from OE. *hlýdan*, with insuperable difficulties in the phonology it seems to me. Perhaps as simple a change as any is to assume the omission of *wat3* 'was' after *lorde*, 'the lorde was full loud in his speech.' Cf 151 where *wat3* must be supplied before *graybed*, and perhaps 1826.

1627 largesse. M. implied *largenesse* by his side-note 'length and breadth,' and the translators have followed in one way or another. This misses the point, it seems to me. The lord first 'tells them the story of the gift (largesse),' that is, for Gawain, and then more specifically 'of the length, the wickedness also, of the defence of the wild boar where he fled in the wood.' As usual in such cases the boar would run a short distance and then stand at bay—*Ful oft he bydez þe baye* (1450). His 'wickedness,' or viciousness—the use of the moral word is a neat touch—in defence is well illustrated by the lines which follow 1450 and 1561. Incidentally, M. glossed *were* (1628) as 'hostility,' assuming connection with *werre* 'war,' but Br-Str. gives it correctly. The translators have dodged this important word. See note on 271.

1634 & let lodly þerat. M. glossed 'loudly' with a question, but the only other *lodly* of the poems is the adv. 'loathsomely, hatefully, discourteously' as in 1772. This might be retained here if the clause could mean 'he appeared horrified thereat.' I suggest, however, the possibility of *ledly* 'princely, in princely manner,' with scribal error of *o* for *e*. Compare *ledisch* (*ludisch*) in Cl. 73, 1375, with the probable meaning of 'princely.'

1639 He þe hæpel. M. supplied *hent* after *He* and G. retains. In spite of Knott some change seems necessary. The simplest

would perhaps be to read *He(nt)* or *He(lde)* for *He*, assuming more direct connection with the preceding line.

1648 *trestes alofte*. M. and G. supply *on* before *trestes*, doubtless with line 884 in mind. The MS. reading may be retained, however, with *alofte* 'above,' a preposition here.

1666 *he*. M. and G. suggest *ho*, but comparison with stanza xi shows that the lord of the castle is intended. In each case the lord and Gawain retire together and make their agreement for the next day, the lady who is so intimately involved not being present. Compare 1030, in which it is specifically stated that the lord of the castle

Ledes hym to his awen chambre, þe chymne besyde.

On the other hand, the first evening, as indicated by 977, they are all together, the agreement not then involving the lady.

1680 *Now þrid tyme þrowe best*. M. made *þrowe* a noun, but the noun is *pro*, as in Cl. 754, Pat. 6, from Scand. *prā*. Thomas proposed *þrowes*, comparing *Seven Sages* 2062, *Men sais þe þrid time throwes best*, but this seems to me to obscure the relation of the last clause of the line. The MS. reading may be kept by taking *þrowe* as an infinitive dependent on *þenk*. The lord of the castle would encourage Gawain, whose growing impatience (1660) he may have seen, and whose desire to leave (1670) he is trying to overcome. He has just said you have twice proved faithful, and adds 'Now the third time, on the morrow, think to throw (succeed) best.' To make the last clause a separate sentence as does W-N., or connect it with the following as does Kt. seems to me to destroy its effectiveness.

1699-1700. The two lines have given trouble, M. even proposing to alter *a trayteres* to *a traveres* 'a traverse, obliquely,' Kt. and W-N. following. Thomas has the right idea, but has not followed the sense or syntax as closely as might be in his 'a vixen slinks along with subtle wiles.' Turberville, pp. 192-3, explains why all the hounds are not uncoupled at once, and elucidates these lines. He says,

It is not good to cast off too many hounds at once, because woods and coverts are full of sundry chases, and so you should have your kennell undertake sundry beastes and lose your pastime.

Even though only a few hounds have been uncoupled there are difficulties in finding Reynard. These are briefly suggested in

these lines: 'Some fell in with the scent where the fox had rested (and perhaps the implication is remained there), trailed often a traitoress (that is a vixen or some other game) by trick of her wiles.' Then, however, a kennet, or small hound, comes upon the right scent and 'cries therof.' *Bade* (1699) seems to be the only example of the past tense in *a* rather than *o*, and may be a case of confusion between *a-o* as in *costez* for *castez* of 1696.

1704 & he *fyskeȝ* hem before. M. glossed *fyskeȝ* 'runs' and the translators have followed, notwithstanding its colorlessness and Br-Str.'s better gloss. The Norwegian dialectal *fjaska* 'hoax' from 'wander about' would admirably fit, if we take & as 'if': 'if he ran here and there before them to deceive them, they soon found him.'

1706 wreȝande hym ful weterly. M. gave the right derivation for the first, OE. *wrēgan*, but the inexact meaning here 'reviling' which Kt. has modified to 'scolded' and W-N. to the colorless baying.' Thomas proposed 'betraying,' but I think it is rather 'accuse, denounce,' that is for his treachery in deceiving them, as in 1704, and making clear the discovery. 'Denounced him clearly with an angry cry' would express the idea, and give force to the personalizing of the situation. M. had also wrongly glossed *weterly* as 'fiercely,' and W-N. has followed although it is certainly connected with OE. *witer* 'wise, knowing, evident.'

1710 strothe rande. M. glossed *strothe* 'rugged, wild,' and Kt. has 'rugged path' for the two words, W-N. 'rugged rand,' explaining the latter as 'unploughed strip by woodside.' E. Ekwall (*Angl. Beibl.* xxix, 200) has conclusively shown that *strothe* is Scand. *storð* f. 'wood,' and exists in numerous English place names of the northern counties. Doubtless the two words are here a compound meaning 'edge or margin of wood, woodside.' *Rand* occurs in many OE. compounds. Although Ekwall does not mention *strope men* of Pl. 115, we may assume a similar compound *strope-men* 'woodmen' as sufficiently clearing that sometime crux.

1711 Went haf wylt of þe wode. M. proposed *went* 'thought,' as if for *wende*, and *wylt* as if for *willed* 'wandered, escaped.' G. read *haf-wylt*, perhaps accounting for W-N's curious 'half escaped from the wood he turns with wiles from the hounds.' M. seems to me right, with *haf* as infinitive, a not uncommon

form in the poems: 'weened to have wandered (escaped) from the wood,' explained in the following 'with wiles (escaped) from the hounds. It is another diversion in the fox's many attempts to get away.

1713 þer þre þro . . . al graye. M. is clear enough in his side-note that the fox is here "attacked by the dogs," and Kt. follows, except that he wrongly attributes *al graye* to the fox. W-N. has the amusing 'three stout hunters in gray threatened him at once.' The *þre þro al graye* are greyhounds as in Turberville's directions for hunting the fox (pp. 192-3), although the latter also says (p. 189), "He is taken with Houndes, Greyhoundes, Terryers, Nettes and ginnes."

1722 clatered on hepes. The *NED.* places under *clatter* with the less common meaning of 'clatter down, fall in heaps,' and the translators agree. I suggest that it would be better to take *on hepes* as 'together,' since 'clatter together' would better express the idea of a great noise. This would agree with the poet's use of *on hepes* in 1590, and of *clatered* in Cl. 972. In Cl. 912 *clater upon hepes* does seem to have the meaning 'shatter, fall down.'

1727 out rayked. Probably an unrecorded compound *out-rayked* 'wandered out, swerved out,' of course intentionally as implied by *so reniarde watȝ wyle*. In the same way *reled in aȝayn* is rather 'dodged in' I think, than 'slunk in (Thomas), 'reeled in' (W-N.). In both cases the action is intentional on the part of the fox.

1729 bi lag mon. In favor of Gollancz's emendation to *bilaggid men* it may be pointed out that the past participle without final *d* almost certainly occurs in the rime of Pl. 1177, while *e-o* are also occasionally confused in the MS.

1734 payre. M. glossed 'injure, impair' for this place, but the verb is intransitive as in 650, 1456, and Cl. 1124, the infinitive dependent upon *let* of the preceding line. The lady 'let not the purpose that was fixed in her heart be impaired, or fail.'

1736 mery mantyle. M. did not gloss or record *mery*, but Kt. translates 'merry,' W-N. 'gay.' Comparing the whole expression with that in 153, 878, I suggest that *mery* is *mere* 'bright, excellent' with final *y* for *e*, as frequently in the poems. The lady's mantle is again described as a *clere mantyle* in 1831, where *clere* is 'bright,' confirming the point above. The word

merry is regularly *myry* in the poems, except in Gaw. 1885, 1953, and perhaps in Cl. 1760, where *mery* may be for *mere* 'bright' distinguished,' as here.

1738 hwes goud on hir hede. M. did not gloss or record *goud* but the translators have assumed gold, Kt. having 'no hues of gold her head adorning,' W-N. 'no ornaments of gold.' I suggest 'no good colors on her head (that is no head covering) except the jewels skilfully (hager stones 'skilful jewels') set about her head-dress (perhaps net of gold).' For alliteration *hager* adj. is used for the adverbial idea.

1750 dreȝ droupyng of drem draveled. M. glossed *dreȝ* as 'fierce, bold,' but it is rather 'continued,' so 'long' and perhaps here 'wearisome': 'In long slumber of a dream (or dreamy slumber).' *Draveled* was glossed by M. 'slumbered fitfully' with comparison of OE. *drēfan* 'disturb, trouble.' I suggest a ME. **drawlen* (*drawelen*) 'drag out, linger, be slow, corresponding to Icl. *dralla* from *dragla*, and based on OE. *dragan* 'draw.' The ME. *drawlin* is then the original of MnE. *drawl*. The latter word early meant 'drag out, be slow,' not alone of speech as now, and admirably fits this place. Cf. E. Fris. *drauelen* (*draulen*). The NED. examples are of the 16th ct.

1755 Bot quen þat comly. The clause lacks a verb, and I propose *Bot quen com þat comly*, assuming that *com . . . comly* has confused the scribe: 'But when came that comely [one] he recovered his wits.' Kt. makes *comly* apply to Gawain, and W-N. assumes it is an adverb 'fairly,' both omitting *he*.

1769 mare. Gollancz reads *Mare* 'Mary' as I think rightly, another case of final *e* for *y*, OE. *ie*. Knott's suggestion that *mare* may be *mare he* seems less effective. In support of Gollancz's suggestion note *hir knyȝt* and the prayer of Gawain in 1776 ff. For *stod*=*stode* (see my article in *Mod. Phil.* xix, 139) *Stode* and *mynne* are subjunctives: 'Great peril would have stood between them, if Mary should not be mindful of her knight.' Miss Day (*Mod. Lang. Rev.* xiv, 414) thought *mynne* should be *mynned*, to agree in tense with *stod(e)*, comparing *out-fleme* of Pl. 1177. It seems to me better, however, to assume *mynne* is present subjunctive, with such abrupt change of tense as is common in the poem.

1770 pryncce. In his side-note M. had read 'prince' and Kt. follows. W-N. translates 'princess,' as I think rightly, a final

s having been carelessly omitted by the scribe as in some other examples.

1780 lyf. In his notes M. suggested *lef* 'loved (one)'; no change is necessary; *lyf* 'life' is equivalent to 'living one.'

1796 sweȝe down. M. placed with *sweȝ* 'follows' of 1562, and Br-Str. under *swogen* 'sound,' as if an old strong past tense, but that is certainly impossible. Miss Day (*Mod. Lang. Rev.* xiv, 403) rightly suggested a past tense of *sweȝen* 'sway, bend,' with final *d* absorbed by the following *d* or at least omitted as in some other past tenses; compare *ȝedoun*=*ȝede down* of 1595. 'She bent down,' better than 'stooped' of M. and the translators, since she seems to be sitting on the bed as in 1193, with which compare 1780 and 1797. In *Pat.* the past tense is both *sweyed* (151) and *sweȝed* (236), with which compare *sweyed* (Gaw. 1429) and this form. *Swey* of *Pat.* 429 M. had rightly placed under *sweȝen*, though Br-Str. assumes as another strong past of *swōgen*. Schwahn recognized no such past in these poems.

1805 Bot to dele yow. M. and G. connect with preceding line, but Kt. and W-N. rightly with the following it seems to me, although not so correctly making it a separate sentence. They have also misunderstood the following clause, translating 'that would avail but little,' 'that would profit but little,' as if the verb were subjunctive. I would make it an indicative clause modifying *drurye*: 'but to deal to you (give you some token) for love that has availed nothing, it is not to your honor' etc. He is mildly reminding her that she has not succeeded in her endeavor.

1825 swere. G. alters to *swere[s]*, as if a final *s* had been absorbed by the following *s*, but it may be the past *swere* like *swer* in Cl. 667, very likely both with *e* by scribal confusion with *o*. For *swyftel* I suggest *swyfte by* from *b-l* confusion; see 2051.

1826 sore. Some slight alteration is necessary. *Sore* might possibly be from OE. *sārgian* 'grieve' modified by analogy. It seems more likely that it is the adjective *sore* as in 1987, the second & of the line to be omitted, or perhaps better a *watȝ* to be supplied before *sore*.

1830 leke. M. glossed 'fastened, encircled,' but wrongly referred it to OSwed. *lycka*. It is OE. *lūcan-lēac* 'close, fasten,' as in Pl. 210. *Leke umbe* 'closed about' gives the idea of encircled.

1823 *Noȝt bot* arounde brayden, beten with fyngreȝ. The translators have missed the point I think, Kt. having 'all embroidered with finger work,' W-N. 'broidered all around, decked with fringes,' reading *fyngreȝ* as if *fryngeȝ*. *Fyngres* 'fingers' occurs at 841, and twice in Cl. (1533, 1553) beside *fyngeres* the same number of times, and need not be changed. Neither translator takes account of *noȝt bot* 'naught except.' The poet is emphasizing the simplicity of the gift, as the lady does in her *þaȝ hit unworþi were* of 1835 and *hit is symple in hitself* of 1847. I would render 'naught embroidered except around (the edges), ornamented with fingers (or finger work).' It is *golde hemmed* only at 2395. The peculiar use of *beten* 'embroidered, ornamented' I have explained at length in an article to appear later.

1847. The question seems to me to end with *hitself*, after which she adds & *so hit well seemez etc.*

1859 *þulged* with hir þrepe. The first from OE. *ðyldigian*, as Skeat (*Phil. Soc. Trans.* 1891-4, p. 371), *not ðolgian* as M., an interesting example of OE. *d+y* becoming ME. *dg(j)*. It means then 'become patient,' not 'endure.' *þrepe*, too, is 'rebuke' as in 2397, not the milder 'chiding': 'then he became patient with her rebuke and suffered her to speak.'

1863 *for*. M. proposed *fro* and G. puts it into the text, Knott agreeing and the translators. But *for* 'on account of, because of,' a common meaning, makes the text right.

1868 on *þrynne syþe*. M. glossed 'three,' disregarding the syntax with *on* 'an (a)' as in Pl. 9, 530, 869, Cl. 1358. *On þrynne syþe* is 'a third time,' the three kisses which Gawain returns to his host in 1936 are those of 1785, 1796, and this place. *þrynne* is 'three' with plural nouns, as in Cl. 606, 1727, but 'threefold, third' here.

1875 *ful holdely*. M. glossed 'faithfully, carefully,' and W-N. translates 'full cleverly.' It is more exactly 'full loyally,' referring to his promise of 864. M's side-note 'conceals the love-lace about his person' is not justified by the text, since it is only the next day that he dons it with no concealment, the Green Knight not then being present; see 2032.

1895 *forfaren*. M. glossed 'destroyed,' and Kt. 'killed.' W-N's 'overtaken' is better, but 'outstripped' still nearer the idea of the rare, *forefaren* (*forfaren*). The Green Knight has

not only overtaken but come up ahead of the fox. Both Kt. and W-N. have broken the sentence relation by a new and less fortunate punctuation.

1902 *arered*. M. glossed 'retreated' without explanation, and it can hardly be from OE. *aræran* 'raise, rear up,' or from OF. *arriere* 'backward.' It seems to me also that the idea should be 'escaped,' as indicated by the next line, and I therefore propose *ared* with dittograph of *re*, from OE. **āhreddan* 'escape.' *Ared* would then be for *areded* with final *d* for *-ded* as in *blende* for *blended* in 1361, *rebounde* for *rebounded* in Cl. 422.

1915 *mute*. M. glossed 'meet, meeting of hunters,' as distinct from *mute* 'pack of hounds' in 1451, 1720, and is followed by Kt. W-N. uses *mute* itself, explaining in a footnote 'the note that recalls all the dogs,' while CtDict. says 'cry of hounds' for this place only. The word is the same in all places in the poem, here *myriest mute* being simply 'merriest pack,' the idea of the cry being made clear by *men herde* and the following line. Strutt, using an early *Book of Venerye*, tells us *mute* is the correct term for a pack of hounds, as *kennel* (*kenel*) 1140 is for ratches—*Sports and Pastimes*, p. 19.

1941 *As* is *pertly* payed. Thomas translated 'provided the bargain is promptly paid,' criticizing Kt's 'quickly is given the bargain I drove.' W-N. has 'so long as the debts that I owed are properly paid.' *Pertly* is I think 'openly,' as in 544. In the previous speech the host has implied that Gawain had obtained something more than he has returned 'in achievement of this purchase if ye had good bargains.' This implication Gawain turns aside by his 'Yea, of the bargain no matter (charg), since (as) the bargains that I owed-for have been openly paid.' He wishes to make clear that nothing has been concealed. Perhaps *chepez* (1941) should be *chepe* on account of the verb and of *chepe* in 1940.

1946 *pro*. The comma should be after this word as the second alliterative word of the line. *pro* is adverbial, as in 1021, and perhaps in both places with the verbs of strong motion has something of the meaning 'precipitately.'

1956 *Bot if*. Kt. has missed entirely in his 'that they were in danger of losing their heads or of becoming drunken,' while W-N. has also wrongly interpreted *douthe* in 'as if the court were mad or else drunk.' The line qualifies *so glad*: 'Gawain

and the goodman they were both so glad—unless the noble men [that is Gawain and his host] had become dotards or else were drunk.’ The poet is capable of a little humor now and then.

1958 seȝen. M. glossed ‘arrived’ without explanation, but it is for *siȝen* as Schwahn takes it, from OE. *sīgan* ‘sink, fall’ with the derived meanings ‘come, arrive’ in Middle English. Schwahn wrongly, however, connects with *seye* ‘pass’ of 1879, *seyed* pp. of Cl. 353, a weak derivative verb, OE. *sāgan* ‘cause to fall,’ with intransitive meaning, perhaps by confusion with the strong verb.

1964 I ȝef yow me for on of youreȝ. Kt., without much regard to forms, and omitting 1965 entirely, while generalizing part of 1966, translates: ‘I pray thee to grant me one of your men if thou wilt, to show me as thou didst promise the way to the Green Chapel.’ W-N. takes *ȝef* as ‘give’ and renders: ‘I can only give you myself to be one of your men, if that pleases you’ etc. This makes little sense, it seems to me, and *ȝef* ‘give’ is impossible, since that verb always appears in these poems with *g*, never *ȝ*, and *ȝ* is here necessary for the alliteration. I believe Kt. has the right idea, and that we have here a simple request for a guide with no suggestion of repayment for so slight a favor as direction for a distance of less than two miles (1078). To make the text agree I propose *ȝeȝ* (*ȝeȝe*) ‘ask, beg,’ as in 67, 1215. The *f* may represent *of*, the whole *ȝeȝe of*, which the scribe has abbreviated by supposing *ȝeȝe* a dittograph: ‘For I beg you for myself one of yours, if it please you’ etc.

1968 dele. Kt.’s ‘endure’ and W-N’s ‘take’ are not easily derived from OE. *dālan* ‘deal,’ but the parallel Scand. *deila* meant ‘discern’ and that would well fit this place, may possibly have belonged to the OE. word.

1970 rede. M. glossed ‘maintain’ with a question, but it is rather the archaic noun *reed* (*rede*) ‘counsel’ as Kt., or possibly OAng. *rēde*, WS. *rāde* ‘ready,’ with which compare *redly* (373) beside *redily* (392).

1972 drechch. Only the verb appears in OE. *dreccean* ‘harass, delay,’ and the dialectal *dretch* ‘go heavily, daudle, delay,’ pointed out by Mrs. Wright, but an OE. noun **drece* (*drece*) ‘hindrance, delay’ must be assumed.

1975 þe lorde Gawayn con þank. Thomas notes that Kt. had taken *þe lorde* as the subject, instead of *Gawayn*, and I may

add that W-N. has done the same, besides misunderstanding the following line. Gawain had already thanked his host for his hospitality in 1962-3, and he now thanks him specifically for the new promise to furnish him a guide—'such honor he [the lord] would contrive for him.' *Weve* in the OE. sense of 'contrive, plan' as well as 'weave' fits both this place and 2359, for both of which M. assumes 'give.' This led Kt. to translate the line 'such worship he would him give,' with such ambiguity in the pronouns as to leave doubt of its relation to the line preceding.

1999 *dryveȝ* to. Napier proposed *to-dryveȝ* drives away,' forgetting perhaps that OE. *drifan* had the intransitive meaning 'drive on, rush with violence,' the first of which would admirably suit this place. Compare also Pl. 30, and 1094. We must assume, I take it, that the poet goes back to describe the close of the previous day and the coming of the storm, of which the gaiety in the castle had made all oblivious.

This fine description has been variously treated by the translators, Kt. rendering *norþe* by 'the north in the weather' and *wylde* by 'wilds' instead of 'wild creatures.' W-N. has needlessly broken up lines 2001-3, it seems to me, and places *of þe norþe* with *þe snawe* of the next line, making 'the snow from the north.' I think we may better keep the lines 2001-3 together as specific instances of the *wylde wedereȝ* of 2000. *Norþe*, too, I think must be 'north wind,' since the *colde* has been mentioned in 2001, and it would be the north wind which would make the cold more bitter. I would render: 'Clouds drove the keen cold (kenly þe colde) to the earth, with near enough of the north wind to vex the naked—the snow bit full sharply that nipped the wild creatures.'

2026 His cote etc. The punctuation of M. and G. is misleading. The *cote* is the *cote armure* of 586, a sleeveless surcoat of light cloth worn over the ring-mail armor, having upon it the cognisance (cf. *in schelde & cote* of 637) *of clere werkeȝ* (pl. for emphasis) *ennurned upon velvet*, precious stones fastened about and adorning it (the cognisance). Besides, the coat has embroidered seams, and is fairly furred within with fair fur linings (*pelures*).

2032 *balȝe hauncheȝ*. M. glossed 'round or smooth' and Kt. has adopted the latter. Br-Str. has 'flat-topped' on the

strength of *balwe* 'planus' in *Prompt. Parv.*, while W-N. renders 'broad.' The word clearly implies an adj. parallel to the OE. sb. *belg* 'bag, bellows, pod,' and meaning 'bulging.' The sword belt was placed below the waist and hung down over the broadest part of the hips. The literal 'bulging haunches' is sufficiently and more elegantly expressed today by 'broad thighs or hips.' Like this word OE. *belg* regularly appears in the poem with *a*, by lowering of pitch under the influence of *l* and perhaps the preceding *b*. *Bi* at the beginning of the line is 'by that, by the time that,' or here 'after.'

2035 *pat gay wel bisemed*. Kt. takes *bisemed* as 'folded,' and makes *gay* an attributive modifier of *gordel*. W-N. takes *be gay* as referring to Gawain—who, I judge, was anything but gay as he prepares for this venture—rendering 'which became him well.' The punctuation of the modern editions has again misled. *Gay* is a predicate adj., 'that seemed very gay upon the royal red cloth that was rich to behold.'

2053 *ioy mot þay have*. Gollancz alters *þay* to *he* and Knott approves. I believe the MS. reading should be kept. Gawain is here interested especially in the retainers who are seeing him off, and 'joy may they have' to so goodly a company is a natural wish. That he should recognize their relationship to master and mistress, and praise them also in 2055-7, does not seriously interfere with the unity of the speech primarily in relation to the retainers. He first wishes them joy, he includes them in his pious desire that God may reward all in the castle (and also you all), and his final thought is of repayment to them specifically if he should be able. I suggest that some such words as *hem maynteines* are to be understood with *lady* (2054), as 'the dear lady alive looks after them,' to which Gawain adds the parenthetical 'may love betide her.' *On lyve* is a mere tag for alliterative purposes, as *upon londe* of 2058, *upon lyve* of 2095, and as it is a tag for rime in Chaucer's *Leg. of Good Wom.* 1792. The past subjunctives of 2058-9 express Gawain's serious doubt of the outcome of his journey, and should be rendered into modern English with present optatives 'and if I may' etc.

2071 *bredeȝ*. M. glossed 'bounds, limits' and assumed OE. *brerd* as the original. He rightly glossed the same word in Pat. 184 as 'board,' referring it properly to OE. *bred*, still retained

in the same form and sense in Scotch. Here the OE. neuter shows lengthening in the oblique cases.

2082 byled. M. glossed 'boiled' and the translators have followed. The form, however, can not be from OF. *boillir* 'boil,' and I propose OE. *bylgean* 'bellow,' here 'roar,' Scotch having both *billy* and *bellow* from that verb. As Skeat points out, confusion between OE. *bellan* 'bellow, roar,' and *belgan* 'be angry' may account for the form of bellow. Besides, *boyled* 'boiled' occurs at 2174.

2084 Welawylle. M. glossed 'very lonesome, desert,' and Kt. has 'lonesome,' W-N. 'dreary.' We should read *Wela wylle* (see note on 518), the second word being Scand. *willr* 'wild,' as in the compound *wyl-dremes* of Pat. 473. *Wela* is 'lo, alas.'

2103. M. and G. separate the line from the two following as does W-N. Kt. unites correctly, but renders somewhat inaccurately 'and such chance he achieves that' etc. Better 'he achieves the destiny, or carries out the purpose (*cheveȝ þat* chance) that there passes' etc.

2111 may þe knyȝt rede. M. inserted *I* before *may*, misunderstanding the clause, and perhaps on this account Kt., W-N. omit entirely. It adds a necessary element to the description, 'if the knight (of the Green Chapel) chooses.' He implies with some delicacy, you (Gawain) may escape, but it would be only because the knight does not choose to kill you. G. retained the MS. reading.

2123 & opeȝ in-noghe. Has not & been added by scribal error, perhaps owing to the &'s preceding? *Opeȝ in-noghe* should be the direct object of *I schal swere* of 2122.

2140 Now etc. *Now* is used in the sense of 'now that, since' as in Cl. 75 and occasionally in all periods: 'Now that thou speakest so much— that thou wilt take thine own trouble to thyself, and it pleases thee to lose thy life—I care not to hinder thee.' W-N. separates the *now*-clause from its conclusion, making & of 2142 'if,' but I think not wisely. M. makes *lette* a noun, but only the verb occurs in the poems.

2167 þe skweȝ. F. M. suggested 'groves, coverts,' M. 'clouds, shadows,' translating 'the shadows of the hills appeared wild (desolate) to him.' *Br-Str.* also gives 'shadow,' assuming OE. *scūa* (*scūwa*), and *skwe*, *skwes* (Cl. 483, 1759) must be

'cloud, clouds.' On the other hand, as Mrs. Wright has pointed out, there is an English dialectal *skew* 'precipitous bank' and I may add a Scotch *skew* 'oblique part of a gable,' probably the word in this place. *Scowtes* is Scand. *skūti* 'projecting rock' as by Björkmán (*Scand. Loan-Words* p. 134), though he wrongly follows *Br-Str.* in giving the meaning as 'cave formed by projecting rocks.' *Skayved* would seem to be a verb, perhaps an unrecorded Scand. **skeifa*, parallel to *skeifr* 'askew, oblique,' Scotch *skeif* 'shrivelled dwarf.' Mrs. Wright compares dialectal *skeaf* 'steep bank,' doubtless from an OE. **scāf* parallel to the Scand. words cited. The line would then seem to mean something like 'the steep sides of the projecting rocks were precipitously overhanging, or were threatening, he thought.' It is difficult to believe Gawain was stopped by shadows.

2173 forȝ. M. placed with *forth* (*forthe*) and glossed 'passage, ford, stream,' the translators following. If not a scribal error, it may be OE. *furh* in sense of 'channel,' 'furrow' being restricted to a channel made by the plow. The cognate Icl. *for* means 'drain, sewer.' There seems in the situation no occasion for a 'ford.'

2177 riche. G. suggests "read riche bridle," and W-N. has followed, but surely M's side-note, making it refer to the horse, is better.

2181 glodes. M. glossed 'clod, clump, hillock, tuft' with question marks. I suggest here, in 2266 and Pl. 79, *glades* (*glade*) with *a-o* confusion by the scribe. The meaning 'bright, open space' would seem to fit better than 'path' from OE. *gelād*, as perhaps also in *Wars of Alex.* 1334.

2189 Wowayn. A good example of *o* for *a* by scribal confusion here and in 2479, all other forms having *a*.

2207 bi rote. M. glossed the phrase 'cheerfully, confidently,' connecting *rote* with OE. *rōt* 'cheerful.' The rime, however, requires an open *o*, and I propose OF. *rote* 'routine, repetition.' *Bi rote* modifies *ryched* 'is prepared by repetition, methodically.'

2251 grwe. M. glossed 'will,' assuming OF. *gre*, but without showing how the two could be connected. The word is the Scand. *gru* 'horror, dread, fear,' as in our *gruesome*. Kt. follows M., and W-N. has the weak 'not a whit' for *no grwe*.

2263 as dreȝ. M. glossed the adj. 'fierce, bold,' but it is rather 'enduring, lasting, continuing to the end,' and the adv.

here 'enduringly, continuously.' Thomas has 'as steadily,' W-N. 'as earnestly.' From Gawain's point of view it is 'threateningly,' thus misleading Morris. So Morris glossed *munt* (2260) 'feigned' when it is 'aimed, purposed,' and the translators have used the former idea either with *munt* or *atled*. From what comes much later we know that the Green Knight was feigning, but it is not so stated in the text and did not appear so to Gawain.

2274 myntest. Mrs. Wright notes that the word dialectally in England has the meaning 'make a feigned attempt at,' but surely Gawain did not feint when he struck and severed the Green Knight's head. The verb here means 'purpose, intend, aim' as in Cl. 1628.

2275 kest no cavelacion. M. glossed 'strife' here, and 'dispute' for 683. Kt. has 'did no cavil at all,' which is better in our modern idiom of 'made no caviling.' W-N's 'tried no tricks' is too strong. The Green Knight is twitting Gawain of trifling, as by using *fyked* (2274), OSwed. *fikja*, 'fidget, trifle,' a more opprobrious word than 'shrank' of Morris and Kt. Even W-N's 'winc'd' is a little too strong for the Green Knight's biting taunt.

2294 rapeled. In Cl. 59, 890 occurs a *ropeled* and in *Parl. of Thre Ages* (261) *rotheled*. M. suggested OE. *hraðian* 'be quick' for the former, but the meaning does not well fit. Menner (Glossary to *Purity*) proposed ON. *hrōþa* 'strip, disable,' but neither meaning or form would fit all examples. There is possibility of a verb based on Scand. *raða* 'set in order' which would satisfy Cl. 59, *Parl. of Thre Ages* 261, where set in order words would mean 'speak.' As 'set, fix' it would explain Gaw. 2294, and as 'set himself' Cl. 890. M. glossed 'fixed, rooted' for this place without further explanation. The *a-o* variation may be dialectal or scribal.

2297 þe hyȝe hode. Kt. had rendered 'hold high thy hood,' and Thomas mistakenly 'be worthy of the high rank.' W-N. has 'fine hood,' which rightly implies the compound *hyȝe hode*, better rendered by 'high hood.' It is the *capados* of 572, and since given by Arthur a *kyngez capados þat closes his swyre* (186), necessitating the command of the Green Knight.

2305 on lyte. M. does not gloss, and Kt. omits, while W-N. translates as 'a bit' as if *lyte* 'little.' This seems insignificant after *lenger* and I propose Scand. *lyti* 'fault, flaw, vice,' ME. *lite*, here 'at fault, faultily, improperly.'

2312 snyrt. M. and Br-Str. do not gloss or recognize, but it is Scand. *snerta* 'touch,' a more delicate word than the 'cut' of the translators, and showing the less serious purpose of the Green Knight.

2316 sprit forth spenne fote. The first may be Scand. *spretta* 'spurt out (of water), start, spring,' or if OE. *spryttan*, from which Skeat derives *spurt* (*spirt*), then with a meaning not recorded in the older language. The NED. gives a *spen-foot* based on this single example, and with the suggested meaning 'with feet close together' from *spen* 'clasp, fasten.' The context seems to me to require something like 'quickly,' and I suggest a compound of Scand. *spenna* 'spend'—or possibly OE. *spendan*—like *spend-thrift* on the one side and *hot-foot* on the other.

2326 & foo. M. connected with OE. *fāh* 'hostile, foe,' but did not note its adverbial character here, 'hostilely, fiercely, modifying *ȝelde* of the preceding line. Kt. has 'my foe,' for the rime perhaps; W-N. omits.

2337 rykande rurde. M. and G. alter to *r[a]ykande*, M. glossing 'loud, strong, literally rushing' from *rayke*. Unfortunately *rayke*, Scand. *reika*, does not mean 'rush' but 'wander, stagger' or ideas closely connected. Mrs. Wright notes dialectal *rick* 'rattle, jingle, chatter,' sometimes 'grumble, scold,' but with no derivation, and it seems to me hardly the right idea. I propose Scand. *rikja* 'reign, rule,' here 'commanding,' ME. *riken* (*riken*).

2344. M., G. add & after *waret*, but needlessly, since the second half of the line 'to thee have wrought grief' explains the first half line.

2346 sore with ryȝt. *Sore* makes no sense here and I propose *fore* 'for' as in Pl. 734: 'I scratched thee with no scratch, for' etc. For confusion of *f*—*s* note *fo* 'so' Cl. 1233, 1452, Gaw. 282, 384, 718, 1304; *unfavere* 'unsavory' Cl. 822; *fyn* = *syn* 'since' Pat. 35; *sor* = *for* in Pl. 700; *luslych* = *luflych* in Gaw. 1583; *clesly* = *cheffy* in Gaw. 850. The translators felt the inadequacy of 'sore,' and Kt. has 'though with right I proffered it to thee,' and W-N. has disguised it under 'which was but justice, considering the covenant' etc.

2346 rove þe wyth no rof. For *rove*, Scand. *rīfa*, the most effective word here is 'scratch,' one of its regular meanings. *Rof* suggests an OE. **rāf* 'scratch, tear, rend.' The milder word

better conveys the meaning of the Green Knight than Kt's 'cut thee not at all,' W-N's 'gave thee no blow.'

2350 for þe morne. W-N. has 'this morning,' Kt. correctly 'for the morning when thou didst kiss' etc. The latter, however, has greatly erred in translating 2252 as 'and for the two kisses,' W-N. here correctly 'for these two occasions' etc.

2254 Trwe mon trwe restore. The translators have apparently misunderstood the subjunctive of condition in *restore*, both rendering as an indicative of fact. It means 'if a true man truly restore, then need a man fear no harm.'

2370 gryed. Doubtless from a Scand. verb based on *gru* 'horror,' used in 2251 and explained in a note on that line. M. rightly compared OHG. *grûen* 'feel horror,' and Mrs. Wright the English dialectal *gry* 'shiver, shudder in fear,' here of course 'in shame.'

2379-80. The translators have taken *for* as a preposition, and *cowardyse* as subject of *tazt*, but I think *for* is the conjunction. The subject of *tazt* is *care of þy knokke*, and *cowardyse* is the object, the whole explained in the next line.

2387 Leteþ me overtake your wylle. Kt. is certainly in error in his 'let me but thwart thy will,' and W-N's generalizing 'let me but please you now' misses the idea. Gawain has confessed his fault and asks for another trial—and *efte I schal be ware*. He here says 'let your good will (that is rather than your evil nature) overtake or possess me, and next time I shall be wary.' *Overtake* represents OE. *oferniman* 'take possession of' or perhaps here the more modern 'come up with,' as in Icl. *yfer-taka*.

2396 For hit is grene as my goune. Kt. connects with the preceding line, rendering *for* 'and.' W-N. misses a little in 'since it is green, as is my gown,' instead of 'since it is green as my gown.' That is, worn on Gawain's royal red *cote-armure* (2036), it would constantly remind him of the Green Knight as well as his adventure. So Gawain accepts it as shown by line 2433.

2409 I haf sojorned sadly. Kt's 'sadly' was criticized by Thomas who puts it too strongly in "I have been entertained only too well.' *Sadly* is properly 'satisfactorily,' perhaps here 'pleasantly' as in Pat. 442.

2411 & comaundeþ me. Clearly a scribal error for *comendeþ me*; see *commende* Cl. 1.

2422-26. From our point of view the passage is confused in its syntax, or at least in order of words. Of individual words, *forn* is Scand. *forn* 'of old, in old times,' here used adverbially. *Muse* has come a long distance from its original, OF. *muse* 'mouth, muzzle,' *muser* 'hold mouth in air and sniff about' as of a dog in hunting, then 'muse, dream' and dialectally 'go in listless manner' as Mrs. Wright pointed out. C. Brett (*Mod. Lang. Rev.* xiv, 8) thought 'gaze fixedly or lovingly on,' from some other examples, but here probably no more than 'dream about, live carelessly, as distinct from the great heroes mentioned. *pyse oper*, I take it, erroneously includes *þe freest*, as Milton in his well-known "and fairest of her daughters Eve." A different order of words makes all clear I think: 'for these who followed all good fortune excellently (that is that lived well) were of old the noblest of those (*pyse oper*) who mused away under heaven, and they were all bewiled by women with whom they associated.' 'Were nobler than all those' would be the modern way of expressing the idea.

2431 *saynt*. M. glossed 'rich stuff, Fr. *samit*,' and Br-Str. places it under the latter word with a question. The translators have 'samite.' The use of *sylk* immediately after seems to indicate that *samit* 'rich silk stuff' could not be intended. It should be noted that *sayn* = *saynt* 'sword-belt' occurs in 589, and that Gawain might well say here—the poet requiring three *s-words* for the line—he does not care for the girdle or sash in its ornamental character. I would keep the MS. reading, using 'sash' or 'scarf' in rendering the word *sayn*.

2447 & *koyntyse* of clergy. M. suggested *in* for *ē* and G. retains the suggestion, but I think with a misunderstanding of the syntax, as by the translators also. *Koyntyse* is governed by *þurȝ* of the preceding line as truly as *myȝt*. I would also make *þe maystres* of Merlyn explain *craftes* as an appositive, and begin the new sentence with *mony*. Bernlak, I take it, is explaining his own title *de Hautdesert* when he refers to the *myȝt* and *koyntyse*, in which he is *wel lerned*. To assume that *wel lerned* directly applies to Morgne la Faye requires a modification of the text, as that proposed by M., or the addition of *hatȝ* before *wel lerned* changes unnecessary with the interpretation I have given. Of course Bernlak's skill has also come from Morgne la Faye, and he goes on to explain that in the following lines.

Kt. has taken the passage in this sense, though not otherwise following the syntax as closely as might be done, and especially missing *maystres of Merlyn* in 'she was the mistress of Merlin.' W-N., in following the general idea of M., has paraphrased 2447-8 with extreme freedom in 'she has acquired deep learning, hard-won skill.'

2448 *mony ho* taken. Some change in the line is necessary and M's suggestion of adding *hatz* seems to meet the case, although I should place it before rather than after *ho*. *Mony* refers to the persons overcome by Morgne la Faye as Kt., not the *maystres* as W-N.

2452 *goddes*. Should be *goddesse*, as shown by rime and stress.

2460 *Gaynour*. Should be *Gwaynour*, as shown by 74 and 109, the *Gwenore* of those examples representing monophthonging of the *ai(ay)* diphthong.

2461 *gopnyng . . . gomen*. M's emendation of the first to *glopnyng* 'fright, amazement' seems necessary. *Gomen* W-N. translates 'man,' as if *gome*, but quite needlessly assuming textual error. *Gomen* 'game' is here something like 'magical device, trick.' G. reads *spekere* for *speked*, I judge rightly.

2494 *þat frayned*. The sentence ends at this point, as W-N. indicates, not at the end of the line as by M. and G. The last clause belongs with the following lines.

Some interesting notes on a passage in *Sir Gawaine* have recently appeared in K. Sisam's *Fourteenth Century Verse and Prose*, but they came too late to be discussed in this paper.

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